

T H E
L O N D O N R E V I E W,

F O R S E P T E M B E R, 1776.

Remarks on Mr. Jenyns's Inquiry into the Nature and Origin of Evil.

It is the duty, says Mr. Jenyns, of every man, who comes into the world, to use his best endeavours, however insignificant, to leave it as much wiser and as much better as he can.---As the Inquirer hath made this *his* apology for his treatise, let it be *ours*, for taking the present opportunity of making our remarks on it: a task, however, on which we have ventured, without entertaining the vanity of making the world either much wiser or much better than we found it.

Whence cometh Evil? is a question which hath been so frequently asked, that even the repetition of it seems to suppose it unanswered and unanswerable. By making proper distinctions, nevertheless, in our modes of inquiry, it may probably not be found so difficult of solution, as it is generally apprehended. "How Evil came into world," says the celebrated author of the *Rambler*, "is a question which *philosophers* have long asked, and which *philosophy* could never answer." It is, indeed, by no means, a *philosophical* question; at least it should be made a previous question in *philosophy*; "Whether Evil positively exists," if this be taken for granted, it may well be asked, "where lies the error in imputing Evil to the first cause of every thing else?"---No, says the sophist, "God, the first cause of all things, is *good* and *from goodness* cannot come *Evil*."---But whence do we learn that God is good?---From *philosophy*? By no means. The *philosopher* encroaching on the province of the *divine*, deduces this principle from *revelation*. It is not to be drawn, like the principles of most other sciences, from moral observation or natural experiment. By *revelation* we are instructed in the absolute *goodness* of God, the depravity of *man* and his *redemption*, from the slavery of *Satan* and of *Sin*, by the mediation and merits of a *Saviour*. But, we may boldly defy the greatest philosopher on earth to deduce, from natural causes by the unassisted powers of human reason, one valid proof that *God* is *good*, that *man* is *depraved*, or that there exists

in the universe any absolute Evil. That *man* is a capricious, changeable creature, and therefore frequently miserable, is most certain. If he were not, he might never have had any idea of what it is to be happy; happiness and misery appearing to be merely relative modes of existence, the contrast and reciprocally the eventual cause and effect of each other.---On the other hand were *man* incapable of happiness; had he not in some degree experienced it in the transitory pleasures of human life, he might never have had any idea of goodness, or, without the direction of revelation, have been able to impute that attribute to the Deity. But, having tasted both happiness and misery, it is natural for him to wish for a full repast of the former; and from whom can he hope or expect it, but from the great Creator of all things.

Here, then, lie the grand obstacles to the rational solution of the question;---the longing hope, the ardent desire, to be happy puts to silence every plea that opposes the right, the reason, of such expectation: at the same time this expectation being founded merely on the *goodness* of God, forlorn would be that hope, and desperate that expectation, unless God were admitted to be absolutely good. The *philosopher*, therefore, who sets out, in such an inquiry, on the principles that *God is all goodness*, and therefore his final purpose is to make *all his creatures happy*, sets out on a desperate scheme; he sets out on principles, which he can by no means assume as purely philosophical; although they are so fitly adapted to the inclinations, the desires, the wishes of mankind, that he must be a bold man indeed, who only, by way of hypothesis, will venture to call their truth a moment in question. The *philosopher* here takes advantage even of the prejudices of mankind, against which he is perpetually declaiming: he takes, besides, advantage of those principles, which are the foundation of Christianity, insidiously to demolish, if possible, its superstructure.

It were to do an essential service to the cause of *Christianity*, therefore, to shew how groundless, how tottering is the fabrick of *natural religion*, when deprived of those powerful support it borrows from *Revelation*. Hence the real friends of the former must not think the argument merely disputatious, that calls for a while in question a most incontrovertible truth, with a view of disclosing the source from whence it is derived. Being assured by the word which cannot lie, that "God is good, and his tender mercies are over all his works." Let us rest on that assurance, and see whether the like can be deduced from any other authority.

Mr Jenyns's Inquiry is divided into six letters; in the first of which he treats of evils in general, endeavouring to prove, that
 "they

“ they all owe their existence, not to any *voluntary* admission of
 “ a benevolent *Creator*, but to the necessity of their own na-
 “ tures ; that is, to the impossibility of excluding them from
 “ any system of created beings whatever*.” We see here that the
existence of evil, and the *benevolence of the Deity* are both mere
gratis dicta, and are taken for granted. “ I mean not,” says
 he, “ to insinuate the least possibility of a doubt concerning the
 “ justice or goodness of our Creator. I intend not by it to prove
 “ the benevolence of God, but to reconcile the miseries we see
 “ and suffer, with that uncontrovertible benevolence.” ---“ To
 “ find out *how* evil of any kind can be the production of infinite
 “ goodness, joined with infinite power, should be the first step
 “ in all our religious enquiries.” To urge no distinction here
 between *religious* inquiries and *philosophical* inquiries, although
 they are frequently and widely different, we conceive the first
 step previous to all enquiries about a *quomodo*, or *how* any thing
 can be, should be to enquire first, whether the thing be or not.

If he be sensible of the difficulty of deducing the goodness of
 God from a *natural* source, it had been but honest to declare he
 drew it from *revelation*. But, no; rather than confess himself
 obliged to the *Bible*, he has recourse to a *play-book*.

---If there's a power above us,

(And that there is, all Nature cries aloud

Through all her works) he must delight in virtue;

And that which he delights in must be happy.

This theatrical rhodomontade, he calls the divine reasoning
 of a philosopher; and tells us, it is blasphemy to think God does
 not *adhere to virtue*, or that he could make any part of his crea-
 tion miserable, or suffer them to make themselves so, without a
 just cause or benevolent end. That is, in his pompous, play-
 house stile, as somebody said of Cæsar,

God never could do *wrong* without *just cause*.

The Inquirer, indeed, is so far from acknowledging his obli-
 gations to Scripture in this case, that he declares, “ no Reve-
 “ lation can in the least assist us; the belief of all Revelation be-
 “ ing in its own nature subsequent not only to the belief of
 “ God's existence, but of his justice and veracity.” But grant-
 ing the truth of this with respect to a general belief in Revela-
 tion, it is certain that even *unbelievers* have robbed the sacred
 writings of those very principles which constitute the foundation
 of their profane systems. Among these are the moral attributes
 of the Deity, and particularly that of benevolence. Else let
 them tell us whence they derived the notion of the goodness
 of God?

Y 2

“ Whilst

* See preface to the latter editions of the Inquiry.

"Whilst we find ourselves (says the inquirer) liable to innumerable miseries in this life; apprehensive of still greater in another, and can give no probable account of this our *wretched situation*, what sentiments must we entertain of the justice and benevolence of our Creator, who placed us in it, without our sollicitations or consent?"

What? indeed! Surely not that he is good!

"The works, continues he, of the creation sufficiently demonstrate his existence, their beauty, perfection and magnificence, his infinite power and wisdom; but it is the *happiness* only, which we enjoy, or hope for, which can convince us of his goodness."

That is, the *happiness*, we enjoy in our present *wretched situation*, liable to innumerable miseries in this life, and apprehensive of still greater in another, is to convince us of the goodness of the Deity. Well may our author call the subject of his Inquiry a wonderful paradox. It is a paradox totally inexplicable on principles of pure philosophy, unassisted by Revelation. Why then not take the whole system with its principles? That they are mysterious, we admit; but by admitting their truth, we avoid the perplexity attending the attempt of their solution as philosophical paradoxes: an attempt as vain and absurd as are all rational endeavours at the explication of the fundamental mysteries of religion.

Should we set *revelation* aside, and proceed in this interesting inquiry by the assistance only of reason and experience, we should not only find ourselves totally incapable of procuring proofs of the absolute goodness of God, but even of the positive existence of evil. Admitting, for the sake of argument, that the innumerable miseries which, our author says, we undergo in *this life*, are real evils, whence does he derive the apprehension he mentions, of still greater in another? Surely this is deduced from Scripture? Indeed, so difficult is it to proceed in religious inquiries without the aid of revelation, that the most rigid rationalists can hardly advance a single step without involuntarily resting on it for support. We will endeavour to investigate the objects of this inquiry, with as little dependance on that support as possible.

It has been observed that our author, instead of proving the goodness of God, and the existence of evil, to be absolute and real, takes them both for granted; and on that supposition founds the *wonderful paradox*, which he has so ingeniously laboured to solve.

But if, when he took these from scripture, he had taken the whole system with them, however mysterious he might have found the first principles, he would have found no paradox at all in the subsequent part of the theory. The perplexity arises from his having confounded the elements of *Theology* with those of *Phy-*

fics, or the first principles of *Religion* with those of *Philosophy*: or rather, in what is still worse, his supposing the principles of the one to be explicable by those of the other.

Men may reason as justly even upon *false* principles as upon *true*, provided they are *as consistently* false, as the others are consistently true; but in assuming inconsistent principles, whether false or true, it is impossible they should not stumble on paradoxes and perplexities; from which no ingenuity or sagacity can possibly extricate them.

In compliment to the ingenuity of Mr. Jenyns's system (if so incoherent a combination of ideas may be so called) it has been admitted by the critics of the day, that

"Notwithstanding the many evils, wherewith human life is chequered, the *most superficial* enquiry into the dispensations of providence, and the works of nature, is sufficient to convince us, that *GOODNESS* presides over the whole; we are surrounded with the most evident and striking marks of benevolent design; the farther we carry our researches, the clearer evidences we meet with of this comfortable truth; in a variety of instances we see that *evil* is the *occasion* of extensive *good*; and that this may be the case in numberless respects, by us inconceivable, seems highly probable from analogy †."

It is plain, however, that they who admitted this, were influenced by the notions they had imbibed from scripture; though the inference, they draw from it, is certainly philosophical, viz. that no conclusive argument can be drawn from the evil that *appears* in the world against the goodness of the author of it: nay that we never can possibly *be sure*, that evil is not absolutely necessary in the universal system, in order to the production of the greatest possible good. Here too they close with our author, except that he seems positively sure of what they admit to be possible though he cannot possibly be sure of it. It is a fallacious mode of reasoning, however, to draw inferences from the *apparent* evils in the world, that affect the *real*: For even our author allows that if the *good* preponderates we have no reason to complain. But we are not, it seems, to be satisfied with this. "Man was created to be made happy."—"If God," says Mr Jenyns, "is a good and benevolent Being, what end could he propose from creation but the propagation of happiness? And if happiness is the end of all existence, why are not all creatures that exist happy?"

"In the same strain, it has been observed that when we take an attentive and impartial survey of the various evils, both natural and moral, to which human nature is subject; when we consider the ravages of lawless ambition, the devastations of war, the desolations occasioned

† See Monthly Review, Vol. XVI. page 303.

occasioned by tempests, earthquakes, and inundations, the numberless miseries arising from oppression, from civil and ecclesiastical tyranny, from pride, avarice, malice, and envy, with all those pains and disorders, both of body and mind, which are included in the long catalogue of human woes, we are naturally led to enquire how all this comes to take place under the administration of a Being, possessed of unerring wisdom, uncontrollable power, and boundless goodness, who is *supposed* to have had no other view in creating us, but to communicate the highest happiness of which our natures are capable*."

Here, indeed, these declaimers admit the design of the Creator to make his creatures happy, to be merely *supposed*; and yet in their subsequent animadversions they declare that from their most accurate survey of the works and ways of God, they have reason to conclude that the universal tendency is to happiness. If from the works and ways of God, however, they exclude the dispensation of the Gospel, we will venture to pronounce the conclusion, they draw from their *most accurate survey*, as very a *supposition* as ever was started.—Mr Jenyns's whole scheme, indeed, is raised on a mere hypothesis. If, says he, as the Creator is just and good, his creatures were formed to be happy, how comes it they are miserable?

What if we were to make use of our *ifs* also, and reverse the question by asking, "if they are miserable why it is supposed they were formed to be happy?"—From the goodness of the Deity, says Mr Jenyns; but even to that, *he* hath also prefixed an *if*; and very justly, if we are to judge of his goodness by the apparent evils of human life.—But life is a transitory scene of existence, and, though it were absurd to deny that pain and affliction are real and positive evils while they last, yet both their duration and intensity must be taken into the account, when we estimate their quantity of evil; to which must be opposed the duration and intensity of our pleasures and enjoyments, and the ballance fairly struck between both, before we can determine any thing about the positive evil of human life.

The *relative* nature of *good* and *evil* in the sufferings and enjoyments of life, is so very obvious and their reciprocal compensation in most cases so equal, that they appear, even to a superficial observer, to be merely *comparative*.

"The more exquisite any good is, of which a small specimen is afforded us, the sharper is the evil allied to it; and few exceptions are found to this uniform law of nature. The most sprightly wit borders on madness; the highest effusions of joy produce the deepest melancholy; the most ravishing pleasures are attended with the most cruel lassitude and disgust; the most flattering hopes make way for the severest

* Monthly Review. Vol. XVI. page 302.

severest disappointments. And in general, no course of life has such safety (for happiness is not to be dreamed of) as the temperate and moderate, which maintains, as far as possible, a mediocrity, and a kind of insensibility, in every thing†.

If *insensibility* indeed were made, as it ought to be, the middle-point in the scale of happiness and misery, we should probably find it the vanishing point of both; and be convinced of the important truth, advanced by the celebrated writer last quoted, viz. that an universal compensation prevails in all conditions of Being and existence. At least such is the conclusion of the *philosopher*; who cannot fail to regard our author's scheme rather as the ingenious production of a slighty imagination than the result of sober and deliberate judgment. Not that he himself appears to be ignorant of the compensations of good and evil, pleasure and pain; but then he conceives each to be something positive in its own nature and, though inseparably connected with, not reciprocally dependant on, each other. To produce Good exclusive of Evil, he conceives to be one of those impossibilities which even infinite power cannot accomplish: and so far he would be right, if he considered them as mere relations or things merely *relative*; for nothing is *high* but in relation to something that is *low*, though neither high nor low are terms *positively* applicable to any thing. But, he says,

“All evils owe their existence solely to the necessity of their own natures, by which I mean they could not possibly have been prevented, without the loss of some superior good, or the permission of some greater evil than themselves; or that many evils will unavoidably insinuate themselves by the natural relations and circumstances of things into the most perfect system of created beings, even in opposition to the will of an almighty creator, by reason they cannot be excluded without *working contradictions*; which not being proper objects of power, it is no diminution of omnipotence to affirm that it cannot effect them.”

All this is strange, though what follows is still stranger.

“That the Almighty should be thus limited, and circumscribed by the nature of things, of which he himself is the author, may to some seem not very intelligible: but surely it is not at all difficult to conceive, that in every possible method of ordering, disposing, and framing the universal system of things, such *numberless inconveniences* might necessarily arise, that all that infinite power and wisdom could do, was to make choice of that method, which was attended with the least and fewest; and this not proceeding from any defect of power in the Creator; but from that *imperfection* which is inherent in the nature of *all created things*.

“This necessity, I imagine, is what the ancients meant by fate, to which they fancied that *Jupiter*, and all the Gods, were obliged to submit, and which was to be controuled by no power whatever.”

We

† Hume's dissertations.

We must do our author the justice to own that he hath neither stole nor borrowed any of these extravagancies from the sacred writings. The Stoicks, he tells us, had some dark and unintelligible notions of the kind, which they neither understood themselves, nor knew how to explain to others; such as that the *untractableness* of matter was the cause of Evil; that God would have made all things perfect, but that there was in matter an evil bias, repugnant to his benevolence, which drew another way, whence arose all manner of Evils. It is a little unlucky for the credit of these heathen philosophers, that they held a maxim repugnant to the principles of our author, viz. that pain is no evil; which, he says, if asserted with regard to the individuals who suffer [he should have said *while suffering*] it, is downright nonsense. They might otherwise have had the honour of ranking the author of the Nature of the Origin of Evil, among their number: no one being a warmer advocate for the *untractableness* of matter or more apparently sensible of the *numberless inconveniencies*, which prevented a creator of infinite wisdom and power from having the works of his hands made his own way.

We are not to learn that the notions of an internal nature and fitness of things is no new doctrine; and were it confined merely to those relations, which must necessarily subsist amidst a number and variety of created Beings, it would be just and philosophical. But then such nature and fitness would be so far from subjecting infinite wisdom and power to *inconveniencies*, in directing the order and disposition of things; that they would appear to be the natural and harmonious result of the co-operation of such wisdom and power. To say that God cannot work contradictions is to say only that he cannot do and undo at the same time; which is a great discovery no doubt. But, if we make any distinction between God and nature, between the system of created Beings, and the Creator of that system, we must suppose them to be the mere effects of his own design. To suppose, therefore, he should make any thing *untractable* or in its own nature *impracticable*, is to suppose he set to work before his plan was well digested, or without foreseeing what would be the effect of its being put into execution: a species of impiety this, which we believe no philosopher will be guilty of, though we do recollect that a certain Dublin divine, in treating this very subject, found the divine prescience so very perplexing to his argument, that he thought it for the honour and glory of God, to divest him of it, without ceremony. *Il semble, says he, que la prescience absolue éte a dieu toute occupation digne de lui †.* Our author might, in the

† It seems to me that absolute prescience deprives the Deity of the power of acting in any manner becoming himself.

Dissertation sur l'origin du Mal par Mons. de Vilette.

the same manner, as well divest the deity of his goodness, his wisdom, or his power, as to suppose him controuled by any kind of necessity, arising from the nature of things, so as to make him the involuntary author of Evil.

If there be really any evil in nature, philosophy tells us, it must originate from God the author of Nature. It is impossible for sophistry to surmount the obstacle of this conclusion. And, as every thing in nature is the effect of his will, that evil must be designed or wilful. It is as absurd in a philosopher, therefore, to take the goodness of God, as it is for him to take the existence of evil, for granted.—They are deductions to be made from scripture only; by which we are told that “God saw every thing that he had made, and behold it was *very good*.”—Hence the Origin of Evil, such as it is, appears to have been subsequent to the creation of all things; and to have been so mysteriously introduced into the system, as to pose the most subtle and sagacious of Sophists to define its nature, or even determine its existence.—So much for the subject of Mr Jenyns’s first chapter, the nature and origin of evils in general. We shall consider his Inquiry into those of particular Evils in a future Review.

A Supplement to Dr Swift's Works; being a Collection of Miscellanies in Prose and Verse; by the Dean, Dr Delany, Dr Sheridan, and other his intimate friends. With explanatory Notes and an Index, by the Editor. 8vo. 7s 6d. Conant.

[Continued from page 104.]

Having reviewed the prosaic productions of this volume, we come, with the prospect of a whimsical pleasure, to those poetical effusions; in which the Dean and his Irish circle of rhiming friends used so fantastically to indulge themselves. For, to speak freely our opinion, we regard Dr Swift, tho’ not a sublime poet, as rather a poetical than a political or philosophical genius. Our editor is pleased to call him the *confidential friend* of an able ministry; but we are of Lord Orrery’s, or somebody else’s opinion, that his friends Harley and Bolingbroke, whatever personal intimacy subsisted between them, were, as ministers, too able politicians to admit him far into their political confidence. This celebrated writer, indeed, shines much more as a wit and a satirist than in any other light. His irony is in general admirable, tho’ his humour is often low, trite and vulgar, not to say sometimes profane; and this equally in verse and in prose. Gross and severe, however, as he was in his personal satire, he was no less refined and flattering in his panegyric; both the one and the other appearing the genuine and unqualified effect of his immediate feel-

ings and ruling passions. We shall select from the present collection a specimen of each, in his satirical translation of the Latin Inscription, written by Dean Smedley and engraved under his own picture, on his departure to the East Indies; and in his panegyric on Humphry French, Esq. Lord Mayor of Dublin; in his imitation of Horace. Od. 19. Lib. iv.

“ Reverendus Decanus, JONATHAN SMEDLEY,
Theologia instructus, in Poesi exercitatus,
Politioribus excultus literis:
Parce pius, impius minime;
Veritatis Indagator, Libertatis Assertor;
Subiannatus multis, fastiditus quibusdam,
Exoptatus plurimis, omnibus amicus,
Auctor hujus sententiæ, PATRES SUNT VETULÆ.
Domata invidia, superato odio,
Per laudem & vituperium, per famam atque infamiam;
Utramque fortunam, variosque expertus casus,
Mente sana, sano corpore, volens, lætusque,
Lustris plus quam XI numeratis,
Ad rem familiarem restaurandam augendamque,
Et ad Evangelium Indos inter Orientales prædicandum,
Grævæ, idibus Februarii, navem ascendens,
Arcemque Sancti petens Georgii, vernale per æquinoxium,
Anno ÆRÆ Christianæ MDCXXXVIII,
Transfretavit.
Fata vocant—revocentque precamur.”

Thus translated;

“ The very reverend *Dean Smedley*,
Of *dulness*, *pride*, *conceit*, a medley,
Was equally allow'd to shine,
As *poet*, *scholar*, and *divine*.
With *godliness* could well dispense,
Would be a *rake*, but wanted sense.
Would strictly after *Truth* enquire,
Because he dreaded to come nigh her.
For *liberty* no champion bolder,
He hated *bailiffs* at his shoulder.
To half the world a standing jest,
A perfect nuisance to the rest.
From many (and we may believe him)
Had the best wishes they could give him,
To all mankind a constant friend,
Provided they had *rash* to lend.
One thing he did before he went hence,
He left us a *laconic* sentence,
By cutting of his phrase, and trimming,
To prove that *bishops* were old women.

Poor

Poor Envy durst not shew her phiz,
 She was so terrified at his,
 He waded without any shame,
 Through thick and thin, to get a name,
 Tried every sharpening trick for bread,
 And after all he seldom sped.
 When *Fortune* favour'd, he was nice;
 He never once would cog the *dice*:
 But, if she turn'd against his play,
 He knew to stop à *quatre trois*.
 Now sound in mind, and sound in *corpus*,
 (Says he) though swell'd like any *porpus*,
 He heys from hence at forty-four,
 (*But by his leave he sinks a score*),
 To *The East Indies*, there to cheat,
 Till he can purchase an estate;
 Where, after he has fill'd his chest,
 He'll mount his *tub*, and preach his best,
 And plainly prove, by dint of text,
 This world is his, and their's the next.
 Lest that the Reader should not know
 The bank where last he set his toe,
 'Twas *Greenwich*. There he took a ship,
 And gave his creditors the slip.
 But lest *chronology* should vary,
 Upon the *ides* of *February*;
 In *seventeen hundred eight and twenty*,
 To *Fort St. George* a *pedlar* went he,
 Ye *Fates*, when all he gets is spent,
 Return him beggar as he went!"

H O R A C E, O D. 19. LIB. IV.

PATRON of the tuneful throng,
 O, too nice, and too severe!
 Think not that my country song
 Shall displease thy honest ear.
 Chosen strains I proudly bring,
 Which the muses, sacred choir!
 When they gods and heroes sing,
 Dictate to th' harmonious lyre.
 Antient Homer, princely bard!
 Just precedence still maintains;
 With sacred rapture still are heard
 Theban Pindar's lofty strains.
 Still the old triumphant song,
 Which, when hated tyrants fell,
 Great Alcæus boldly sung,
 Warns, instructs, and pleases well.

Nor has time's all-darkening shade
 In obscure oblivion press'd
 What Anacreon laugh'd and play'd;
 Gay Anacreon, drunken priest!
 Gentle Sappho, love-sick muse,
 Warms the heart with amorous fire;
 Still her tenderest notes infuse
 Melting rapture, soft desire.
 Beauteous Helen, young and gay,
 By a painted fopling won,
 Went not first, fair nymph, astray,
 Fondly pleas'd to be undone.
 Nor young Teucer's slaughtering bow,
 Nor bold Hector's dreadful sword,
 Alone, the terrors of the foe,
 Sow'd the field with hostile blood,
 Many valiant chiefs of old
 Greatly liv'd and died, before
 Agamemnon, Grecian bold,
 Wag'd the ten years famous war,
 But their names unsung, unwept,
 Unrecorded, lost, and gone.
 Long in endless night have slept,
 And shall now no more be known.
 Virtue, which the Poet's care
 Has not well consign'd to fame,
 Lies, as in the sepulchre,
 Some old king without a name.
 But, O HUMPHRY, great and free,
 While my tuneful songs are read,
 Old forgetful Time on Thee
 Dark oblivion ne'er shall spread.
 When the deep-cut notes shall fade
 On the mouldering Parian stone,
 On the brass no more be read
 The perishing inscription*,
 Forgotten all the enemies
 Envious G——n's cursed spite,
 And P——l's derogating lies,
 Lost and sunk in Stygian night.
 Still thy labour and thy care,
 What for Dublin thou hast done,
 In full lustre shall appear,
 And outline the unclouded sun,

Large

* If the editor did not positively impute this ode to *Swift*, we should doubt, from the slovenliness of the rhymes, whether, indeed, it was his or not.

Large thy mind, and not untried,
For Hibernia now doth stand
Through the calm or raging tide,
Safe conducts the ship to land.
Falsely we call the rich man great,
He is only so that knows
His plentiful or small estate
Wisely to enjoy and use.
He, in wealth or poverty,
Fortune's power alike defies;
And falsehood and dishonesty
More than death abhors and flies.
Flies from death!—No, meets it brave,
When the suffering so severe
May from dreadful bondage save
Clients, friends, or country dear.
This the sovereign man, complete;
Hero, patriot, glorious, free,
Rich and wise, and good and great,
Generous HUMPHRY, Thou art he!

We cannot dismiss this supplemental volume without again expressing our approbation of the accuracy and variety, displayed in the very entertaining notes to the whole twenty four volumes; of which Dr Swift's miscellanies now consist.

The Life of Pope Clement XIV. [Ganganelli] Translated from the French of Monsieur Caraccioli. 8vo. 5s. Johnson.

The life of a Pope may be supposed, in these dwindling days of Antichrist, to be little interesting to our protestant readers. There is no general rule, however, without an exception, and the history of a Ganganelli may well be excepted, on many accounts, from the common run of the lives of the Popes. The abolition of the society of the Jesuits, during his pontificate, forms a remarkable æra in the ecclesiastical history of Christendom: nor are the moderation and discretion, with which the prudent Pontiff conducted himself on so critical an occasion, less remarkable.---For an account of the *Pope*, however, we refer the reader to the work itself; as, we conceive, a short sketch of the character, talents and manners of the *man* will be more acceptable.

"Ganganelli," says the Marquis Caraccioli, "from his early infancy, soaring above his age and family, discovered a soul formed for great things. He was seen to spring forward, by the sharpness of his wit, far beyond the narrow sphere, in which a country, devoid of every resource, kept him confined. His playfellows appeared too vulgar to afford him any amusement; and though always chearful and
always

always in action, he rather chose to be alone, than to associate with them. 'We fear, said his parents, that he will either be singular or conceited.—He is quite indifferent to whatever pleases other children—But we have this comfort, that he never is without a book in his hand.'

In consequence of this turn for literature, we are told

"He was successively sent to *Pesaro, Recanati, Fano* and to *Rome* itself, to study philosophy and theology: and he applied himself to those two sciences with that diffidence, which every one ought to make between what elevates the soul, and what only amuses the understanding. When, of a scholar, he became a master, he taught *Scotism*, or the opinions of *Scotus*, such as they are: but he joined thereto reflections, which either combated those opinions, or pointed out their singularity. His disciples admired him, as much as they loved him—He inspired them with sublime ideas, by disengaging them from whatever is called *Monkery*.

"He was never heard to complain; he was never known to cabal.—Equally a stranger to the intrigues of the cloister, and to worldly concerns, his only pleasure was to confine himself within the bounds of his duties and his obligations. His humility ever secured him against ambition: he took no interest in the promotions made in his order at the time of elections: 'The change of superiors, said he, is of small concern to me, as the rule is never to change.'—The rule was the compass he always steered by, and it was the only way to relish solitude, and to be sensible of the happiness thereof."

"His learning," says our biographer, "was not confined to *Theology* and the *Canon-law*: the *Belles Lettres*, *politics*, and *sound philosophy*, put him on a level with the age he lived in, and the most learned men thereof. Even in his amusements he knew how to improve his understanding, by sometimes putting questions to artists, at other times by running over books capable of embellishing the mind. I perceived one day on his table the periodical works, which are printed at *Paris*, *Le Mercure de France*, *L'Année Littéraire*, and some publications of the different provinces: and it was on this occasion he said to me: 'These productions, which I am immensely fond of, bring me acquainted with the French literature, which I find indeed much less flashy than ours, but more concise and solid.'

"His mind made frequent excursions into foreign countries, to represent to its self the genius, customs and manners of nations. He would talk with an *Englishman*, like one who had lived in *London*; with a *Frenchman*, like a traveller, who had seen *Paris*; with a *Russian*, like a *Chrisof*, who had scrupulously examined *Petersbourg* and *Moscow*—The great man is a citizen of the world."

As a man of wit, also, we are told Ganganelli made a conspicuous figure. His repartees being lively, always well-timed, and indicating a mind, that took a pleasure in being on the wing*. We shall select a few of his *bons mots* on various occasions, in which he will appear also to have accompanied his good sayings with

* A Collection of them, says the Marquis, might be made, which would undoubtedly prove very entertaining.

with good actions, like a man of good sense, good humour and good-nature.

“ Great commendations are given to the sobriety of those ancient *Roman Senators*, who after enjoying the most splendid triumphs, lived on nothing but legumes and fruit—That of Ganganelli was no less wonderful. Ranked with kings—receiving the homage of many of them—surrounded with a Court as brilliant as it is famous—he would be served only as a private religious man. The most frugal repast, and which was little better than the ordinary commons in the convent of the apostles, and prepared with the hands of *honest brother Francis*, reduced him to eat only to preserve life. When it was represented to him, that the Papal dignity required a more sumptuous table, he contented himself with answering thus: ‘Neither St. *Peter*, nor St. *Francis* have taught me to make splendid dinners.’ And when the head-cook came to beg, that he might keep his place; he said to him: ‘You shall not lose your wages—nor will I lose my health to keep your hand in.’

“ Nothing could ever draw him off from his august functions. He was constantly seen in all the Pontifical chapels giving marks of the most sublime piety celebrating the sacred mysteries, like a Pontiff, who really exercises the Priest-hood of *Jesus Christ*—praying like a spirit inflamed with divine love—edifying all who were near him. *Rome* hath not forgotten, that one day getting out of his carriage, he followed the blessed sacrament to the sorrowful abode of a poor woman—made her a most pathetic exhortation—and gratified her with a sum of money worthy of his generosity. ‘A Pope, said he, is not the Head of the Church to live like a prince of this world, but to serve others, and sanctify himself.’ And he was in fact an absolute stranger to that spirit of domineering so much condemned by St. *Peter*, and which makes slaves of the ministers of *Jesus Christ*. The *Secular Priests*, as well as the *Regulars*, found always in him a common father ready to hear them—a friend, who ever felt for whatever gave them uneasiness, as well as for their wants.

“ He is reproached with having been too indulgent with respect to the religious, who quit their Convents and desire briefs of secularization: but he well knew that a discontented *Monk* is a perpetual scandal in a community, and that charity requires, we should compassionate the misfortune of those, who engage in cloistures, either through disgust or inconsiderateness. ‘You ought to thank me,’ (said he one day to the *General* of an order, who complained that his Holiness had favoured one of the religious in quitting the order) ‘for the good deed I have just done. The subject you speak of, would have been lost, if he had stayed among you—he would have drawn others into perdition with himself—and perhaps, at last, would have cut your throat.’

“ He always took for his rule the maxim of St. *Paul*, to be *soberly wise**, and never depart from moderation—An admirable maxim! Unknown indeed to enthusiasts and bigots; but without which a Pope can never govern, as he ought to do.

Though

* Sapere ad Sobrietatem.

" Though Rome, of all the cities in the world be that, in which the most charities are given away, and where hospitals are the most numerous: and though this abundance of charities, too often, only serves to keep up misery and idleness; Clement could not resist the pleasure of giving. His heart carried him away in spite of all his reflection, and to make himself easy, it was necessary that he should pour himself out into the bosom of the poor—A generous soul is a source of riches to those in want; and Ganganelli knew none, whom he did not relieve. He gave them money; he clothed them; and used to say, that 'the only thing which hurt him, when he lived ' in a cloister, was that he had it not in his power to give.' When therefore he was made a Cardinal, he cried out in a transport: 'Well ' then, I shall now at least be sometimes able to assist my neighbour.'

" He never stirred abroad, but it was easily perceived that he was of a liberal and generous disposition. The poor are soon tired with following a Prince, who gives them nothing; but they always formed the most numerous part of his attendance.

" He was overjoyed when he saw them; and he would even speak to them with that goodness, which gives an infinite value to a few words.

" Those in place employed, to no purpose, every means to penetrate the designs of the Holy Father; and as no Pontificate pleases them, unless they can lead the Pontiff, they often broke out into bitter complaints. The Pope knew that they had spoken ill of him at a lady of quality's house, who warmly took his part. The next day he sent her a present with this message, 'that she had pleaded his ' cause very well, and that it was but an act of justice to pay ' counsel.'

" The Roman Nobles, on account of the frequent change of their sovereigns, (who are too often unfit for government, and almost always too far advanced in years) take an advantage of this state of perpetual languor, to grow up in a lethargic idleness. Those among them, who are not destined to the church, scarce know any other way of employing their time than in hunting and gaming; and it was to obviate this latter abuse, that Clement wisely forbade all games of hazard.

" A lady of quality having presumed publicly to ridicule this prohibition, 'as a piece of monkery which she despised;' the holy father sent an officer, who ordered her, in the name of his holiness, immediately to fall on her knees. When she had obeyed, he told her, 'that his holiness, in quality of a friar, had imposed on her ' that penance, which was an usual one in convents; but, that the ' next time she offended, he would punish her like a sovereign*.'

" He had all the resolution of Sixtus Quintus without his severity. When the Marquis of ——— had publicly given the Count of ——— a slap on the face, he ordered the former immediately to be taken up, and carried to the castle of St. Angelo, there to remain a prisoner for seven years.

" An

* Ma la prima volte vi castigara da Principe.

" An exact account was given him of the punishments inflicted on criminals, and he was seen to shudder, whenever he heard that any one had deserved death. It was in consequence of this sensibility, that, having ordered two poor wretches (who were going to be led to execution) to draw lots that only one might suffer, he pardoned also him who had the fatal cast; alledging that ' he had condemned ' all games of hazard.'

To this life of Ganganelli is added an Appendix containing a few of his letters †; from which we shall take an extract or two as specimens of his epistolary stile and manner of thinking on various subjects. In a letter to a Master of Novices (as our novice of a translator terms it) he makes the following reflections on the instruction of youth intended for the church :

" The great talents of a Master of Novices consists in the perfect knowledge of the source from whence the faults arise, in order to humble, if it be pride; to encourage, if it be sloth; to mortify, if it be a love of ease; and to repress, if it be petulance. You will take care that your young people be always employed. Besides that employment fixes the mind, and captivates the imagination, it causes moreover the talents to shew themselves. In some they unfold themselves slowly; but, with a little patience and sagacity, one may judge if any rays will ever break through the cloud, or if it will for ever continue opaque.

" If you suffer yourself to be carried away by a bitter zeal, you will some time or other send away subjects, who would become the glory of the Order. Those who have the best parts, are often of the most impetuous temper: and if a person is not so much master of himself, as not to be hurt with such a temper, it comes to pass, that some starts of vivacity, which are merely the effect of want of thought, may ruin a young man for ever, by making him lose a state of life, in which he would have rendered important services to the Church.

" Carefully avoid following an uniform method in your manner of directing. One ought to suffer a severe reprimand, while another stands in need only of a look: *Alius sic, alius vero sic.*

" Let your very silence speak; it is the way to find fault but seldom. Young people almost always believe, that it proceeds from humour, or a pleasure taken in scolding, when a person never ceases giving them advice—And very often they are not mistaken.

" Watch them carefully, but do not let them perceive it. When we shew an air of distrust, we inspire them with a desire of lying and deceiving us. A tone of friendship pleases a Novice: whereas an air of severity hurts and provokes.

" Scarce ever pardon any thing, that directly attacks religion; and be very attentive to whatever hurts morals. Purity becomes all Christians, but in a particular manner Priests and religious persons—Distinguish however a momentaneous fault from a sin of habitude.

VOL. IV.

A a

" Remember

† A considerable number of them are published in a different compilation, a translation of which is in the press, and we hear will soon make its appearance.

"Remember that true virtue is not austere, and that a smiling countenance inspires confidence. People are generally hurt with a cold and serious exterior, because it hath the appearance of pride.

"Carry not perfection too far; men are not angels, and we must be wise with sobriety; otherwise young people will take an aversion to you, and grow tired of piety itself. It is not the repeating of precepts that will make them the better: a man may preach all day long, to no effect, unless he give some principles to go on. When a person is convinced by reasoning that there is a God, and consequently a religion; and that the only true one is that which we profess, he suffers himself no longer to be dazzled with sophisms; and if he sins, he is certain he does ill. Banish the use of spices as a public pest: otherwise you accustom men to become hypocrites and false friends. Have an equal abhorrence of prepossession; it is the cause that the innocent is ever oppressed, and that the guilty triumphs. If you learn any things by reports, proceed to an éclaircissement, and never condemn any one, without giving him an opportunity of defending himself.

"Never punish without giving previous notice, unless it be a crime that requires a proportionate punishment on the spot. Be more indulgent with respect to secret faults, because no scandal follows from them: and scandal is the greatest of evils. Follow the precept of the Gospel in charitably admonishing him who goes astray.

"Consider that recreation is necessary to youth, and that the mind is like a field, which stands in need of a fallow to produce a better crop. Moreover it is proper that every thing should seem to be done with liberty—Obedience becomes an insupportable yoke, unless the superior take care to make it easy.

"Never put in the hands of Novices any of those Apocryphal Books, which St. Paul calls old wives tales: *ineptas autem et aniles fabulas de vita*. Truth cannot be maintained by lies, and religion is truth itself. Vary the reading of your young pupils, and never apply them to mere contemplation, for fear of heating their imagination, and leading them astray. Besides, in a tender age of life, the memory must have facts that it can retain. Above all things maintain peace among your flock, taking care to raise the souls of such as are intrusted to you, above all the *minutiae* of the Cloister, which too often degenerate into disputes, hatreds and jealousies. Teach them to be great in the least things, and to set a value on the most abject duties, by the manner in which they acquire themselves of them.

"Stifle ambition, but excite emulation; otherwise you will make them either proud or idiots.

"Inspire them with the spirit of the body, but so that it may be kept within the bounds of moderation. Unless we have an attachment to the society of which we are members, we insensibly lose a relish for our state of life: but if our attachment go beyond bounds, we look upon ourselves as necessary, we despise other communities, and even go so far, as to canonize those abuses, which we are attached to either by practice or prejudice.

“ Shew yourself always the same : there is nothing so ridiculous as a man who is not like himself. Young people have a quick eye, when a superior is to be analysed. They are seldom mistaken with regard to a capricious fellow, or an original. We disconcert their schemes and gain their esteem, when we always walk in the same line—Let us have nothing of humour, but a deal of steadiness.

“ Avoid familiarity, but be less the superior, than the friend of those who are under your care. Let them find in you a Father, and let them know, that nothing hurts you more, than to be obliged to reprimand them.

“ Shew no predilection, but only to such as are more discreet and pious than the others ; and this only, when it may be a lesson to the thoughtless and slothful.

“ Never make use of cunning to make them acknowledge the faults you want to know—Cunning is irreconcilable with probity.

“ Proportion the chastisements to the faults, and make not crimes of slight transgressions, which suppose neither wickedness or irregularity.

“ Men are not amended by noise. St. *Francis of Sales*, said, ‘ that he moved sinners more by tenderness, than by scolding’—The language of the Gospel is that of persuasion.

“ Lead none by extraordinary ways, and stop such as would follow them, unless there be something supernatural in the case ; but these cases are so rare, that they can never become a law. The age of *Mystics* and *Contemplatists* is past, and it would be dangerous to recall it back.

“ Let your young people have the liberty of speaking before you, without being intimidated : ’tis the way to know their interior.

“ In a word, behave like a good father of a family, who wants to make neither slaves, hypocrites, nor idiots of his children, but men, who may know how to give to God what is due to him, to religion what belongs to it, and to society what is proper for it. The first of all rules is to learn to love the Lord, and to do nothing that can displease him : it is the only object of all religious institutions. For you know, Rev. Father, as well as I do, that our regulations would be often childish, if they were not means of leading us to God. Every institutor of a religious order devised those which he thought the most proper for that end.

“ Guard against that pedantry, which gives itself out for impeccable, and as knowing every thing. When I taught, and was asked any thing which I really did not know, I frankly owned my ignorance, even before my scholars ; and they esteemed me the more for it. Young people like that we should draw near them.”

In a letter to the Abbé Lami, of Florence, he makes the following remarks on French and Italian literature.

“ I think the French are not so rich in expressions as the Italians, but they are more so in thought.

“ I know a number of works composed among us, where a person is enchanted with flowers, cascades, vistas, which constitute the whole beauty of them ; but there is no fruit of any sort to be gathered.

A a 2

“ The

"The misfortune arises from this, that we have a language which makes us lazy at thinking. As it is very beautiful and rich, we reckon we have done enough, when we use it with art; and as it is seducing, it drags us along in spite of our teeth; and instead of being concise, we are diffuse.

"The French language secures the Frenchman against these defects. It is formed to bring forth thoughts; and the ideas, with which they never fail to clothe it, make up for its sterility.

"True eloquence is fonder of images in the things than in the phrases. This is what I endeavour to persuade our literati and preachers, who do me the honour to consult me.

"We are so verbose and fond of digressions, that ten of our sermons would only make one of Bourdaloue's. In the shortest discourse we are for calling to us all the truths, instead of dwelling upon that which we purpose to make known. This is like our poets, who are always for making the birds to warble, the brooks to purl, and echoes to moan.

"I speak to you the more freely on this string, as you yourself love precision, and are not guilty of the fault with which I reproach my countrymen.

"A man is always weak, when he is cowardly. If eloquence hath no spring, it makes only a momentary impression: it is a nosegay that pleases, but withers the same evening.

"There ought to be a soul in eloquence, and too often there is nothing but wit. One man thinks himself a poet, and he is only a versifier; another thinks himself an orator, and he is a mere rhetorician.—Puffing and swelling is no less opposite to true eloquence, than sterility.

"Our modern pieces of poetry are like those facitious gardens, where art hath done every thing, and nature comes in for no share. Oh, why should so much pains be taken in hunting after that, which would spring up from under our pen, if it were not for the madness of constraining our thoughts? They are then rather a miscarriage than a birth, and become early fruit, which grows rotten before it is ripe."

We need not here repeat the hint already given to the critical reader, that the English version of this book is, on the whole, very incorrect and inelegant, not to say sometimes execrable; not that the original is the best written book in the world; having been evidently compiled with more haste than good speed.

S.

A Fragment on Government; being an Examination of what is delivered on the Subject of Government in General, in the Introduction to Sir William Blackstone's Commentaries.—[Continued from page 117, and concluded.]

It is with much ingenuity, and in a peculiar strain of irony, that this author sets Dr Blackstone's argument, respecting the power of the three grand distinctions in the form of government,

ment, in a most ridiculous light. His talent, indeed, at the *ridiculum acre*, that powerful second to solid ratiocination, is not less than his acuteness at detecting the artifices of sophistry, and pursuing the doublings and windings of falsehood through her most intricate mazes of delusion.

The conclusion of his third chapter, in which he rallies the learned Commentator for his eulogium on the British constitution, affecting to prove its all-perfection by mathematical demonstration, is sarcastical and humorous.

"The final cause we are to observe, and finishing exploit, the '*portus & sabbatum*,' as Lord Bacon might perhaps have called it, of this sublime and edifying dissertation, is this demonstration, he has been giving us, of the perfection of the British form of government. This demonstration (for by no less a title ought it to be called) is founded, we may have observed, altogether upon the properties of *numbers*: properties, newly discovered, indeed, and of an extraordinary complexion, *moral* properties; but properties, however, so it seems, of *numbers*. 'Tis in the nature then of numbers we shall find these characteristic properties of the three forms of government, if any where. Now the properties of numbers are universally allowed to be the proper subject of that mode of demonstration which is called mathematical. The proof our author has given, has therefore already in it the *essence* of such a demonstration. To be complete at all points, it wants nothing but the *form*. This deficiency is no other than what an under-rate workman might easily supply. A mere technical operation does the business. That humble task it shall be my endeavour to perform. The substantial honour I ascribe wholly to our author, to whom only it is most due.

"The British government is all-perfect.

D E M O N S T R A T I O N .

| | | |
|-------------------------|---|---|
| By definition, | 1 | The British government = monarchy + aristocracy + democracy. |
| Again, by definition, | 2 | Monarchy = the government of 1 |
| Also, | 3 | Democracy = the government of <i>all</i> . |
| Also, | 4 | Aristocracy = the government of some number between 1 and <i>all</i> . <i>All</i> = 1,000,000. |
| Put | | |
| Put also | 5 | The number of governors in an aristocracy = 1,000. |
| Now then, by assumption | 6 | 1 has + strength — wisdom — honesty. |
| Also, | 7 | 1,000 has + wisdom — strength — honesty. |
| Also, | 8 | 1,000,000 has + honesty — strength — wisdom. |
| | 9 | |

Rejecting

| | | |
|--|----|---|
| Rejecting — wisdom — honesty [m] in [7] | 10 | I has + strength. |
| Also rejecting—strength — honesty in [8] | 11 | 1,000 has + wisdom. |
| Also rejecting—strength — wisdom in [9] | 12 | 1,000,000 has + honesty. |
| Putting together the express. [10], [11], [12] | 13 | 1 + 1,000 + 1,000,000 has strength + wisdom + honesty. |
| But by the definitions, [1], [2], [3], [4], & the suppositions [5], [6], | 14 | The British government = 1 + 1,000 + 1,000,000. |
| Therefore, by [13] | 15 | The British government has + strength + wisdom + honesty. |
| Changing the expression | 16 | The British government is all powerful + all-wise + all-honest. |
| But by definition | 17 | All-powerful + all-wise + all-honest = all-perfect. |
| Therefore by [16] and [17] | 18 | The British government is all-perfect. Q. E. D. |

* * SCHOLIUM. After the same manner it may be proved to be *all-weak*, *all-foolish*, and *all-knavish*.

“ Thus much for the British constitution; and for the grounds of that pre-eminence which it boasts, I trust, indeed, not without reason, above all others that are known: such is the idea our author gives of those grounds.—‘ You are not satisfied with it then,’ says some one.—Not perfectly.—‘ What is then your own?’ In truth this is more than I have yet settled. I may have settled it within myself, and not think it worth the giving: but if ever I do think it worth the giving, it will hardly be in the form of a comment on a digression stuffed into the belly of a definition. At any rate it is not likely to be much wished for by those who have read what has been given us on this subject by an ingenious foreigner: since it is to a foreigner we were destined to owe the best idea that has been given of a subject so much our own. Our author has copied, but Mr. de Lolme has thought.

“ The topic which our author has thus brought upon the carpet, (let any one judge with what necessity) is in respect to some parts of it that we have seen, rather of an invidious nature. Since, however, it *has* been brought upon the carpet, I have treated it with that plainness with which an Englishman of all others is bound to treat it, because an Englishman may thus treat it and be safe. I have said what the subject seemed to demand, without any fear indeed, but without any wish to give offence: resolving not to permit myself to consider how this or that man might chance to take it. I have spoken without sycophantal respects indeed, yet I hope not without

[m] Which is done without any sort of ceremony, the quantities marked in this step with the negative sign, being as so many *fluent*s, which are at a *maximum*, or a *minimum*, just as happens to be most convenient.

without decency: certainly without any party spleen. I chose rather to leave it to our author to compliment men in the lump: and to stand aghast with admiration at the virtues of men unknown. Our author will do as shall seem meet to him. For my part, if ever I stand forth and sing the song of eulogy to great men, it shall be, not because they *occupy* their station, but because they *deserve* it."

Our author hath here at the expence of *Blackstone* paid a compliment to *De Lolme*, to which we think him little entitled. That the judge has *copied* is most certain, and that the advocate has *thought* is not to be denied. But then the one may have copied solid instruction, and the other thought only on mere hypothetical illustration. Indeed this is, in a great degree, the case; for, however ingenious a production be Mr. De Lolme's treatise on the Constitution of England; that constitution, as by him represented, is, in a great measure, the fabric of the brain. Had he copied more and thought less in some cases, he would not have given us, as he has sometimes done, conjecture for fact, and imputed effects to causes which had no part in producing them. Happy might it be for England, if that writer's chimerical system were really applicable to its actual constitution: but alas! it is too compleat and too visionary ever to be realised.

In treating the third topic of the Commentator's digression, viz. the *right*, as he phrases it, of the Supreme Power to make laws, our elaborate casuist sufficiently exposes the defect of his reasoning; observing that, to say the "power of making laws constitutes the supreme authority," and then to tell us that, "for that reason, the supreme authority is (or has) the power (or the right) of making laws, is giving as much the same sort of information, as it would be to us to be told that a thing is so, *because* it is so: a sort of truth which there seems to be no great occasion to send us upon discovering, in the end and institution of civil states."

On the Commentator's last topic, viz. the *duty* of the supreme power to make laws, our hypercritic endeavours to prove that, what is advanced on this head is equally futile with the former. His argument, however, being too refined, and the object of it rather the detection of the abuse of words than of things, it would afford little either of entertainment or information to the generality of our readers. We shall, therefore, take leave of this metaphysical Politician, with the last paragraph of his treatise; in which he declares the view, with which the whole was written. It was, says he,

"To do something to instruct, but more to undeceive, the timid and admiring student:—to excite him to place more confidence in his own strength, and less in the inability of great names:—to help him to emancipate his judgment from the shackles of authority:—to let him see that the not understanding a discourse may as well be the
writer's

writer's fault as the reader's:—to teach him to distinguish between flowery language and sound sense:—to warn him not to pay himself with words:—to shew him that what may tickle the ear, or dazzle the imagination, will not always inform the judgment:—to shew him what it is our Author can do, and has done; and what it is he has not done, and cannot do:—to dispose him rather to fast on ignorance than feed himself with error:—to let him see that with regard to an expositor of the law, our Author is *not* *be that should come*, but that we may be still *looking for another*.—"Who then," says my objector, "shall be that other? Yourself?"—No verily.—My mission is at an end, when I have prepared the way before him.

On the Origin of Language. Vol. III. 8vo. 6s. Cadell.
[Continued from Vol. III. page 463.]

In conformity to our promise, the performance of which hath been hitherto unavoidably delayed, we proceed to give an abstract of the contents of this ingenious and entertaining production: at least such we may venture to pronounce it, to those who are capable of being entertained by the ingenuity of philosophical and philological investigations.

In his first book, it is our Author's endeavour to prove, from the nature and origin of our ideas, that language, or any peculiar mode of speech, is not natural to man: and yet he conceives it to be so difficult of invention, that it is not easy to account how it could be invented. Considering, therefore, the gift of speech to be *originally* a mere faculty, he enters into a general discussion of the talents and habits of human nature; with an abstracted inquiry into the origin and nature of our *ideas*.—In this enquiry, his great attachment, to the Greek philosophy, induces him to adopt the distinction, which Plato, makes between those ideas, that are formed by the mind with the assistance of the senses, and those which it forms *by itself, without such assistance*. This division he prefers, because, says he, it makes the proper distinction between *body* and *mind*. With due deference, however, to the opinion of Plato and the Greek philosophy, for which we have a high veneration, we must not pass over the very degrading manner, in which our author hath on this occasion treated the moderns; many of whom now living are inferior in point of sagacity to few, if any, of the ancients.

"The faculty," says he, "by which the mind operates in conjunction with the body, is very well known by the name of *sense*; the faculty by which it operates singly and without participation of the body, I call *intellect*."—We will, however, venture to say that if our author has no better authority than the Greek philosophy, for the *mind's* operating *singly* and without participation

participation of the body, he cannot maintain the ground on which he has founded this notable distinction. We will venture to say that both reason and experience contradict this supposed essential distinction between *mind* and *body*, *sense* and *intellect*. He may rail as he pleases, and affect what indignation and contempt he will, at the advocates for that *mad philosophy* * so prevalent in our days, which excludes *mind* from the system of the Universe: For, till, as Shylock says, he can rail the seal from off the bond, till he can change the laws and subvert the order of nature, he spends his breath in vain.

There is not in all philosophy so groundless a supposition, as that there exists in animals of any kind, a *mind* or Being *sui generis* whose essence is mere *intellect*; in other words a simple uncompounded Being, whose essential property it is to *think*. Dr. Priestley very justly observes that, what we call *mind* is nothing more than the system of our *internal organs*: nay that truly philosophical genius goes so far as to say that both *body* and *mind* may be compounds of homogeneous or like principles; and will our author call Dr Priestley, as Caligula as falsely did Virgil, *homo nullius ingenii et minimæ doctrinæ*? We persuade ourselves he will not. Nay, we much doubt, whether our author's Oracle Mr Harris himself, would give entirely into the essentiality of the distinction in question. At least, we are certain no philosopher of equal solidity and acuteness of reasoning, unbiassed by the antient metaphysics and fully master of the true theory of modern physics, could fall into such an error.

The transition from one error into another is natural; for surely it is an egregious one to say that our *ideas* are not formed by *nature* but by *habit*. There is no *natural* difference, says our author, between the *mind* of a man and that of a *brute*; all the advantage, the former hath over the latter, being that of forming and improving habits with greater facility. It is from observing the state of the brutes and of savages, therefore, we are told, that we can form any notion of the *original nature* of man, whence, they, who remark on civilized nations only form systems not of *nature* but of *art*; and instead of the *natural* man, the workmanship of God; will exhibit an *artificial* creature of *human* institution.—Had our author said the *original* or *primitive state* of man, instead of the *original nature* of man, his argument would have been clearer. A progress in *habitual improvement* is essential to human nature; it is the distinguishing characteristic between man and brute; progressive *art* being as *natural* to the former as stationary *instinct* is to the latter †—In our

VOL. IV.

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author's

* See the preface to the 3d volume, of the Origin of Language, or the London Review for June last, page 461.

† For a full elucidation of this characteristic and the utility of the distinction

author's very elaborate and ingenious attempt, to prove, that our ideas of external objects are not from nature, he infers a fallacious conclusion.

In treating of articulation, he sets out very rationally with supposing man, in his original state, to have been one of the *mutum pecus*; in which opinion, as philosophers, we coincide with him; although we think his reasoning in many particulars defective; owing to the fallacious use he hath made of the term *natural*; which affects his whole argument.

"It is a clear case, says he, that we do not speak in that state which, of all others, best deserves the appellation of *natural*, I mean when we are born, nor for a considerable time after." But why is an animal, at its birth, in a more natural state than at any time afterwards? Because, it may be said, it has then acquired no habits?—But this would be carrying the matter too far: for many animals are not till long after their birth capable of using their very limbs with which nature has furnished them. They cannot walk, they cannot fly, they cannot even see; are we then to conclude that a state of imbecility and blindness is more the state of Nature, than that in which all the animal faculties are exerted in their greatest state of perfection?

Our Author hath rendered this part of the work, very entertaining by the application of singular facts in Natural History; some of which, it were to be wished, were better attested than by the vague reports of unlettered and ignorant voyagers. His theoretical remarks on the difficulties of pronunciation and the origin of articulation are also acute and ingenious.

In this second book, the writer proceeds to enquire, Whether human society be natural or not; or rather, Whether or not it ever had a beginning?—The question he determines rather equivocally. Man, he says, is neither a *gregarious* nor a *solitary* animal, but partly both. He is admitted to have from nature the capacity of living, either by prey or upon the fruits of the earth; though it is said that by nature and in his original state he is a frugivorous animal and a carnivorous one only by habit; having withal no natural propensity to society. A proof of the latter, he thinks, is to be deduced from the existence of Cannibals; the inhuman practices of which, though long questioned, have been put out of doubt by our late voyagers round the world. He cites also many other reasons rather plausible than solid, and would no doubt have made great use of Le Sarre's late account of the Manillas, had he been possessed of that voyager's very wonderful relation of the solitary state of the miserable savages, he declares
to

tion between *art* and *nature* in the progress of the human species, we refer our readers to the London Review for May last, page 340.

to have found there. They would have made a figure with the *αἰσθητοὶ*, the *Insensibles* and the *ἰσθαυτοὶ* of Diodorus Siculus, whom our author describes as follows ;

“ They went naked, and lived entirely by fishing, which they practised without any art, other than that of making dikes or mounds of stones to prevent the fish which had come with the full tide into the hollows and gullies upon that coast, from going out again with the ebbing tide, and then catching them in those ponds as in a net*. In this way they employed themselves for four days, and the fifth day they all set out for the upland country, where there were certain springs of fresh water, of which they drank, after *having filled their bellies with fish*. This journey, says our author, they performed just like a herd of cattle, making a great noise, and uttering loud cries, but all inarticulate ; and after having *filled their bellies with water*, so that they could hardly walk, they returned to their habitations upon the coast, and there passed a whole day incapable to do any thing, lying upon the ground, and hardly able to breathe thro’ fulness ; after which they returned to their only occupation, of fishing in the manner above described : and this was the round of their life. The women and children were common, belonging to the herd. They had no sense of what is just, honest, or decent, living entirely under the guidance of instinct and appetite. They had no arts, unless we give that name to their way of fishing above mentioned, and a certain method which they had of curing and preserving their fish, very particularly described by Diodorus. They used no weapons, except stones, and the sharp horns of goats, with which they killed the stronger fish. They had no use of fire, but roasted their fish upon the rocks by the heat of the sun. Neither do they appear to me to have had the faculty of speech ; for though our author does not expressly say so, yet I think it is his meaning, from the account he gives of their journey to the springs : and it is clear that they had nothing like religion or government†.

“ The next nation he mentions is that of the *Insensibles*‡, as he calls them, of whom I have already spoken. Of these he says expressly, that they had not the use of speech, but made signs, like our dumb people, with their heads and hands. They lived, he says, promiscuously with other animals, and particularly with seals, which, he says, catch the fish in the same manner that these men did, who were also of the race of fish-eaters ; and he adds, that they lived with those other animals, and with one another, with great good faith, and in great peace and concord. The most extraordinary particular he tells concerning them is, that they never used water, nor

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* This is precisely the way of fishing practised by the inhabitants of New Holland, as described by Dampier in his Travels. This Dampier appears to me to be one of the most accurate and judicious of our modern travellers ; so that when we find him agreeing in his account of the customs of barbarous nations, with an ancient historian whom I am persuaded he never read, nor perhaps ever heard of, we can hardly doubt of the truth of the fact.

† *Diod. lib. 3. p. 106. Stephani.*

‡ *ἀναισθητοί.*

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any kind of liquid, not having so much as an idea of that sort of nourishment †, though even this I think is less incredible than what more than one modern traveller has told us of people in the South Sea, that when they had occasion to be long at sea, they supplied the want of liquids by drinking sea-water.

“ The next nation mentioned by Diodorus that I shall take notice of, is one upon the African side, in that part of *Æthiopia* which is above Egypt. They were of a quite different race, being what he calls *ἰλοφαγοί*, or *wood-eaters*, for they subsisted entirely upon the woods; eating either the fruits of the trees, or, when they could not get these, chewing the tender shoots, and young branches, as we see our cattle do in this country. This way of living made them very nimble in climbing trees; and they leapt, says our author, with amazing agility from one branch or one tree to another, using both feet and hands; and when they happened to fall, their bodies were so light, that they received no hurt. They too went naked, and had no arms but sticks, like the Ouran Outangs, who are still to be found on the same continent, and their wives and children were in common. *Diod. p. 111.*

To this authority of Diodorus, our learned author adds a similar one from Herodotus, respecting the Troglodites, who are said to have fed on serpents and other reptiles; and to have been hunted like wild beasts, having no articulate speech but making a kind of inarticulate noise resembling the cry of a bat: not unlikely, says our author, “ the same language that Monsieur la Condamine reports to have been spoken by a nation that he met with upon the banks of the river Amazons.”

To these ancient testimonies our author adds that of the moderns. Leo Africanus and Garcillasso de la Vega, and several others; which afford at least entertainment, if not conviction.

“ As to modern authorities, I will begin with that of Leo Africanus, an African Moor of the sixteenth century, who coming to Rome, did there abjure the Mahometan faith, and was baptized by the name of the Pontiff who then filled the papal chair, Leo X. He had travelled much in the interior parts of Africa with caravans of merchants, and appears to me to have known more of that country than any modern. He wrote a description of it in Arabic, which is translated into Latin, and published in nine books, containing a very accurate account, both of the men and manners, and natural curiosities of the country: and he agrees with Diodorus as to the savageness of some of the people of Africa; and particularly he says, that in the inward parts of the country, southward from Barbary, there are people that live a life entirely brutish, without government or policy, and copulating promiscuously with their females, after the manner of the brutes*. And he mentions another nation to whom he gives a name, calling them *Bernians*, who lived not far distant from the fountain of the river Niger. These people, says he, are without

† *Diod. lib. 3. p. 108.*

* *Lib. 7. in initio.*

without religion of any kind, and have their women and children in common †.

“The next modern author I shall mention is likewise a very diligent and accurate writer. It is Garcilasso de la Vega, who has written in Spanish the History of the *Incas* of Peru, of whose race he himself was‡. According to his account of that country, when the first Inca began his conquests, or rather his taming and civilization of men (for he was a conqueror of that kind, such as the Egyptians report their Osiris to have been) it was inhabited, for the greater part, by men living in a state altogether brutish, without government, civility, or arts of any kind; and such of them as were in any degree civilized, had a tradition preserved among them, that they had been taught, as the subjects of the *Incas* were, by men who came from distant countries, and imported among them the arts of life. And, more particularly, he relates, that in some parts of Peru, which were afterwards civilized by the *Incas*, the people were under no kind of government, living together in herds or flocks, like so many cattle or sheep, and like them copulating promiscuously*. In other parts of the country, they did not so much as live in herds, but dwelt in caves, and holes of rocks and mountains, in small numbers of two or three together, feeding upon herbs, grass, roots, and wild fruits, and copulating promiscuously §. And in later times, under the fourth or fifth Inca, he mentions a people in the great province of *Chiribwana*, who lived altogether like beasts, wandering in the mountains and woods, without religion or worship of any kind, and without any community or political government, unless when they associated to infest their neighbours, and make use of them for food; for the end of their wars was to eat their enemies. These people were so brutish, and the country of so difficult access, that the *Inca* gave over thoughts of conquering or civilizing them; and the Spaniards afterwards attempted it, but without success, *lib. 7. c. 17*. He mentions also another people of the same province that lived near the Cape of *Passan*, who never having been conquered, or rather civilized,

† “*Lib. 7. p. 656.*”

‡ “He was born, as he informs us, eight years after the Spanish conquest of Peru was completed. His mother was the grand-daughter, if I mistake not of the *Inca* that preceded him who was dethroned and put to death by the Spaniards. He was brought up among his relations of the *Inca* race, till he was twenty years of age; and from his mother and her brothers, as he tells us, he received information of the facts which he relates in his history. He also employed his school-fellows the Indians, after he had formed the design of writing it, to get him information from all parts of the country. His history therefore, I think, may be credited as much as any that is only from tradition; which, however, this history was not altogether; for they had a kind of record by threads and knots. And indeed the facts he relates, and his manner of relating them, bear intrinsic marks of truth, at least that no falsehood or fiction was intended. And with respect to the principal facts, we may believe a tradition that went no farther back than four hundred years; about which time the first *Inca*, *Manco Capac*, began his reign; especially when it was preserved in the family of that prince, and we may believe carefully preserved, and the more carefully that they had no written records.”

* “*Lib. 1. c. 5. & 6.*”

§ “*Ibid. c. 7.*”

civilized, by the Incas, lived, even at the time the author wrote, in a state of the utmost savageness and barbarity, having no religion at all, and worshipping nothing either above or below them: inhabiting caves, and hollows of trees, without communication, friendship, or commerce, and hardly having language sufficient to understand one another ‡. One of the Incas, he says, coming with an army to subdue them, but despairing of being able to reclaim them from their brutish life, said to his people, "Come, let us return again; for these deserve not the honour of our dominion." Upon which the whole army faced about, and returned home §. And these people were in that state of barbarity, or very little better, at the time the author wrote; for he says, he himself saw some of them †. He further tells us, that one of the Incas found men that preyed on one another like wild beasts, attacking their fellow-creatures for no other purpose than to eat them. These the Inca hunted on the mountains, and in the woods, like so many beasts *.

"But the communication and intercourse that has been betwixt the several parts of the old world on this side of the globe, and likewise betwixt the old and the new world discovered by Columbus, during these last three hundred years, has made so great a change of the manners and way of living of men in those countries, that it is not there we are now to look for people living in the natural state, but in another part of the world, as yet very imperfectly discovered, and with which we have had hitherto very little intercourse, I mean the countries in the South Sea, and such parts of the Atlantic Ocean as have not been frequented by European ships. What I shall here set down of the wild people found in those countries is taken from a French collection of voyages to the South Sea, printed at Paris in the year 1756, in two volumes 4to. The author's name, as I am informed, is *Labrosse*.

"Americus Vespucius, who made the discovery of the continent of America for the King of Spain, and gave his name to it, was afterwards employed by the King of Portugal, in whose service he made a voyage in that great ocean which extends from Brazil eastward, towards the Cape of Good Hope; and in this voyage he discovered a great tract of country, which he calls a continent, where he found a people who, though living together in herds, had neither government, religion, nor arts nor any property; and every one of them had as many wives as he pleased. Americus was among them seven and twenty days, which was long enough to have observed what he affirms of their manner of living. Vol. 1. p. 96. of *Labrosse's Collection*.

"Jack the Hermit, a Dutch traveller, affirms, that the people of Terra del Fuego live entirely like brutes, without religion, or policy, or any the least regard to decency, vol. 1. p. 445. And the same is said of them by an English traveller, Sir John Narburgh, vol.

"Lib. 1. c. 4 & 5." § "Lib. 9. c. 8." † "Lib. 9. c. 8."

* "Lib. 8. c. 3. See also c. 6. & 7. of the same book, where there are other accounts to the same purpose.

vol. 2. p. 33. They are besides cannibals, and have not the least idea of honesty or good faith in their dealings, vol. 1. p. 445.

"Another Dutch traveller, one *Roggeveen*, came to an island in the South Sea, where he could not find out that the people had any kind of government; but some way or other they had got a religion, in which they were very zealous, and trusted to it for their defence, in place of arms, against the Europeans, vol. 2. p. 235.

"Many people in those countries have been found without almost any of the arts of life, even the art of defending themselves, or attacking their enemies; for but few of them have been found that have the use of the bow and arrow. Most of them, like the Ouran Outangs, use nothing but sticks and stones; and the last-mentioned people, who had so much religion, used no arms at all. Sir Francis Drake discovered certain islands in the South Sea, to the North of the Line, where he found inhabitants who had the nails of their fingers about an inch long, which he understood served them for offensive arms, vol. 1. p. 197. And Le Mere met with a people in New Guinea, who used their teeth as an offensive weapon, and bit like dogs, vol. 2. p. 396 & 397. Among such a people, if there was any government or civil society, it must have been very imperfect, and of late institution."

(To be continued.)

The Origin of Printing. In two essays: I. The Substance of Dr Middleton's Dissertation on the Origin of Printing in England. II. Mr. Meerman's Account of the Invention of the Art at Harleim, and its progress to Mentz. With occasional Remarks; and an Appendix. By W. Bowyer and J. Nichols.—The second Edition with improvements †. 8vo. 3s. Conant.

We cannot give the design, of the accurate and ingenious editors of the present compilation, in a more abstracted and better form than they have themselves done it in their advertisement prefixed.

"The original intention of the Editors of this work was merely to have re-published Dr. Middleton's Dissertation on Printing, with occasional Remarks on some Mistakes of that learned and ingenious Author. This leading into a wider field of enquiry, the plan was naturally extended: and the Doctor's Dissertations form only the First Part; with observations on it in the form of Notes, to distinguish them from the passages they are intended to illustrate.

"The Second Essay, though not pretended to be a complete History of the Origin of the Art, they venture to assert, gives a clearer account of it than any book hitherto published in this kingdom. It contains, in as concise a manner as possible, the substance of the

Origines

† The improvements are printed in a separate Appendix, for the convenience of the purchasers of the first Edition. Price 1s.

Origines Typographicae of the very learned and ingenious Mr. Gerard Meerman, Pensionary of Rotterdam; and may be considered as the outlines of that curious publication, with supplementary Notes on some interesting particulars. Mr. Meerman very clearly fixes the first rudiments of the art to Laurentius, at Harleim; the improvement of it to Geinsfleisch senior and his brother Gutenberg, *Anglicè* Good-hill, (assisted by the liberality of John Fust) at Mentz; and the completion of the whole to Peter Schoeffer, in the same city. The claim of Strasburgh is considered, and evidently overthrown.

"On the whole, they by no means agree with Dr. Middleton in the point of Caxton's priority to the Oxford Book, or in the arguments adduced by the Doctor in support of his opinion; any more than in the other point, of the place where the art was first invented and practised abroad. They are of opinion, that the Oxford press was prior to Caxton's; and think that those who have called Mr. Caxton "the first printer in England," and Leland in particular, meant that he was the first who practised the art with *fusile types*, and consequently "first brought it to *perfection*: which is not inconsistent with Corbellis's having printed earlier at Oxford with *separate cut types in wood*, the only method he had learnt at Harleim. The speaking of Caxton, as the first Printer in England, in *this* sense of the expression, is not irreconcilable with the story of Corbellis. But, the facts and opinions being laid before the Reader, he will judge for himself how far the former are supported by evidence, and thence will determine what degree of assent the latter are entitled to.

"Of the Appendix, they will only say, that in the former edition the assistance of two valuable Friends contributed to make it interesting: and though they have since had reason to lament the loss of one of them, the present publication is benefited by fresh instances of his learned labours. The communication of some other ingenious Gentlemen have been attended to; and, they hope, not improperly made use of."

The learned friend, whose loss our Editors here lament, was Mr. De Miffy, a gentleman well known in the typographical and literary world.

To make any extract, from a work of this kind, would afford but little entertainment and perhaps not be greatly interesting to the generality of our readers; although it be pregnant with both entertainment and information to those of a literary turn; who may think the subject deserving the attention, which a laudable partiality, for the dignity and importance of their profession, appears to have excited in the Editors*.

Letters

* Mess. Bowyer and Nichols, being themselves printers.

A Sure Guide in Sickness and Health, in the Choice of Food and Use of Medicine. Containing an Account I. of the primary, material Agents in Nature. II. Of the animal Economy and Nature of Circulation. Of Animation, wherein it consists. III. The general Causes of Diseases. The Nature, Qualities, and Choice of Food. The Danger of Intemperance in Eating and Drinking, and Advantages of Air, Exercise, and Sleep. Directions how to use the Non-naturals for the Preservation of Health. IV. Of Nervous Diseases, Epilepsy, Apoplexy, Frenzy, Palsy. Nervous intermittent, remittent, and continued Fevers. V. Of the Gout. VI. Of the Rheumatism. VII. Of the Asthma. VIII. Of a common Cold, Catarrh, hectic Fever, and Consumption. IX. Of Fevers and Infection. X. Of Dysenteries. XI. Of the Scurvy and King's Evil. XII. Of the Leprosy. By William Smith, M. D. 8vo. 6s. Bew.

After giving the table of Contents in the title-page of the book, we have little more to add, respecting it, than that the Author appears in general to be a sensible and discreet practitioner. As the principal end of its publication however, appears to be that of recommending the *nosirums* of its author, which, tho declared to be no specifics, he is tenacious, like Dr. *Last* in the farce, to keep a secret; we can say nothing to the main point, but must refer the Doctor's tonic tincture, &c. to the effects they may have on his patients.

* *

Elements of Fossilogy; or, an Arrangement of Fossils into Classes, Orders, Genera, and Species, with their Characters. By Geo. Edwards, Esq; 8vo. 2s. 6d. White.

The author arranges the subjects of the fossile and mineral kingdom into six classes, viz. into earths, stones, inflammables, metals, crysto-metalline fossils, and salts. As he deviates, however, from the common method, and makes sometimes very arbitrary and equivocal distinctions, we look upon these elements as a very imperfect guide to mineralogy.

* *

Death, a Vision: Or the solemn Departure of Saints and Sinners, represented under the Similitude of a Dream. By John Macgowan. 12mo. 2s. Johnson.

“The following little tract,” says the author, “was written within the immediate views of death, and when eternity made very awful impressions on the heart of the author. The mode of it was

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chosen with a view to make it more entertaining, whilst it conveyed the necessary instruction to the mind. The substance of it, notwithstanding, is taken from facts which have fallen under his own observation, and it is hoped that through the Divine blessing the truths conveyed in it, will produce their evidence in the believing heart. I trust I can say that I am thankful for the accounts I have had of its usefulness, and bless God that any feeble attempt of mine should be owned to his people's edification. I have taken fresh pains in preparing this third edition for the press, and am persuaded that it comes now abroad under greater advantages than in former editions."

Although we cannot recommend this piece for the elegance of its diction, there is a fertility of imagination, ingenuity of expression, and propriety of sentiment, generally discoverable throughout the whole, which may afford to sober and religiously disposed minds more satisfaction than many performances on the same subject, written in a more quaint and splendid style.

* *

Letters from Edinburgh. Written in the Years 1774 and 1775.
8vo. 5s. Doddsley.

These letters, written, if we are rightly informed, by a Mr. Topham, a gentleman of some learning and ingenuity, are forty-six in number, written in a lively and spirited style, and afford some entertainment. We would warn the reader, however, of trusting always to the letter-writer's judgment; his observations, both on men and things, being often extremely partial, superficial, and erroneous.

* *

Antiquities of England and Wales. Being a Collection of Views of the most remarkable Ruins and ancient Buildings, accurately drawn on the Spot. To each View is added an historical Account of its Situation, when, and by whom built, with every interesting Circumstance relating thereto. Collected from the best Authorities. By Francis Grose, Esq. F. A. S. Vol. IV. 4to. 1l. 18s. 6d. Hooper.

A very capital work, that does honour not only to its author and the artists concerned in its execution, but to the English press, and our country in general. The views, however, of which we must not give a specimen, afford the principal amusement; the historical accounts, though accurate and authentic, being necessarily mere abridgements.

* *

A Tour

A Tour in Scotland. MDCCLXXII. Part II. 4to. H. 11s. 6d. White.

What is said of the preceding, may be applied also to this work, except that Mr. Pennant, its author, is more diffuse and particular in his verbal descriptions; displaying a turn for that diversity of observation, which is necessary to qualify a writer for the task of commenting on the natural and civil appearance, produce, and customs of nations.

In the vicinage of Dunkeld is a Rock, retaining the name of the King's seat, famous for being the spot, in which the Scottish monarchs planted themselves to strike the flying deer, which were chased that way for that purpose. The famous William Barclay hath given a lively description of their manner of hunting, in his tract against monarchy, which our Author has translated for the amusement of his readers.

"I once had a sight of a very extraordinary sort, which convinced me of what I have said. In the year 1563, the earl of Athol, a prince of the blood royal, had, with much trouble and vast expence, a hunting-match for the entertainment of our most illustrious and most gracious queen. Our people call this a royal hunting. I was then a young man, and was present on this occasion: two thousand highlanders, or wild Scotch, as you call them here, were employed to drive to the hunting ground all the deer from the woods and hills of Athol, Badenoch, Marr, Murray, and the countries about. As these highlanders use a light dress, and are very swift of foot, they went up and down so nimbly, that in less than two months time they brought together two thousand red deer, besides roes and fallow deer. The queen, the great men, and a number of others, were in a glen when all these deer were brought before them; believe me, the whole body moved forward in something like battle order. This sight still strikes me, and ever will strike me: for they had a leader whom they followed close wherever he moved.

"This leader was a very fine stag with a very high head: this sight delighted the queen very much, but she soon had cause for fear; upon the earl's (who had been from his early days accustomed to such sights) addressing her thus, "Do you observe that stag who is foremost of the herd, there is danger from that stag, for if either fear or rage should force him from the ridge of that hill, let every one look to himself, for none of us will be out of the way of harm; for the rest will follow this one, and having thrown us under foot, they will open a passage to this hill behind us." What happened a moment after confirmed this opinion: for the queen ordered one of the best dogs to be let loose on one of the deer; this the dog pursues, the leading stag was frightened, he flies by the same way he had come there, the rest rush after him and break out where the thickest body of the highlanders was; they had nothing for it but to throw themselves flat on the heath, and to allow the deer to pass over them. It was told the queen that several of the highlanders had been wounded.

and that two or three had been killed out-right; and the whole body had got off, had not the highlanders, by their skill in hunting, fallen upon a stratagem to cut off the rear from the main body. It was of those that had been separated, that the queen's dogs and those of the nobility made slaughter. There were killed that day 360 deer, with five wolves, and some roes."

Of the antiquities, buildings, ruins and natural curiosities, as well as of the present state of the trade, commerce and political situation of the several parts of the country, Mr. Pennant gives a particular and apparently impartial account; we shall take leave, however, of his entertaining and instructive tour, with the following account of Mr. Barclay's improvements at Urie.

"This gentleman, by the example he sets his neighbours in the fine management of his land, is a most useful and worthy character in his country. He has been long a peripatetic observer of the different modes of agriculture in all parts of Great-Britain: his journeys being on foot, followed by a servant with his baggage on horse-back. He has more than once walked to London, and by way of experiment has gone eighty miles in a day. He has reduced his remarks to practice, much to his honour and emolument. The barren heaths that once surrounded him, are now converted into rich fields of wheat, bear or oats; and his clover was at this time under a second harvest.

"He is likewise a great planter: he fills all his dingles with trees, but avoids planting the eminences, for he says they will not thrive on this Eastern coast, except in sheltered bottoms. The few plantations on the upper ground are stunted, cankered, and moss-grown.

"Mr. Barclay favoured me with the following account of the progress of his improvements. He first set about them with spirit in the year 1768; since which he has reclaimed about four hundred acres, and continues to finish about a hundred annually, by draining, levelling, clearing away the stones, and liming. These, with the ploughing, seed, &c. amount to the expence of ten pounds an acre. The first crop is commonly oats, and bring in six pounds an acre: the second, white pease, worth sometimes as much, but generally only four pounds: turneps are the third crop, and usually worth six pounds; the fourth is barley, of the same value; clover succeeds, worth about four pounds; and lastly wheat, which brings in about seven pounds ten shillings an acre, but oftener more.

"As soon as the land is once thoroughly improved, it is thrown into this course: turneps, barley, clover and wheat: sometimes turneps, barley, clover, and rye-grass. He sometimes breaks up the last for white pease, and afterwards for wheat; and sometimes fallows from the grass, and manures it for wheat, by folding his sheep.

"The land thus improved was originally heath, and even that which was arable, produced most miserable crops of a poor degenerate oat; and was upon the whole not worth two shillings an acre. but in its present improved state is worth twenty, and the tenants would live twice as well as before the improvement.

Some

"Some of the fields have been fallowed from heath, and sown with wheat, and produced large crops. One field of thirty-four acres, which had been mostly heath, was the first year fallowed, drained, cleared of the stones, limed, &c. and sown with wheat, which produced in the London market two hundred and seventy pounds, clear of all expences. Mr. Barclay has lately erected a mill for fine flour, the only one in the county, which fully answers; and has served to encourage many of his neighbours to sow wheat where it was never known to be raised before. At present, near eight hundred bolls are annually produced within ten miles of the place."

R.

Medical researches: being an Enquiry into the Nature and Origin of Hystrics in the Female Constitution and into the distinction between that Disease and Hypochondriac Nervous disorders. By Andrew Wilson, M. D. 8vo. 5s. Hooper.

The design of the Enquiry, set forth in this title, is to point out the difference and establish the distinction between the feminine disorder usually termed hystric, and the disease, common to both sexes, called the hypochondriac.

To this end, our ingenious investigator enquires particularly into those circumstances, which peculiarly distinguish the nature and constitution of females, from those of the male part of our species. His theory on these subjects appears to us so novel and singular that we chuse to let him speak for himself.

"There is as certain a correspondence between the mind or imagination of the mother, and the form of the infant in the womb, as there is between an object, and its image in a mirror. The medium of this communication with the infant, must be the same with the medium of its nourishment.

"This reflection of the female mind, or of the form of life there, upon the seat of coalescence between the mother and the child, is, in my opinion, that very thing in which the female character consists; and is the primary cause of that coalescence itself between the mother and the embryo. The one is thereby formed and qualified for irradiating, what the other is formed for drawing and taking in. It is this which opens the sources of the mother's vital fluids, to the demands of infant nature: just as the breasts, which were empty immediately before, are well known to fill and flow, when the mother's tenderness begins to glow on the immediate prospect of laying the infant to her bosom, that she has been for some time absent from.

"There are some doctrines, and this is one of them, that demand illustration, rather than confirmation: in other words, illustration is the most satisfactory confirmation that can be given of them. This I shall attempt.

"There is the same reason for saying that a child in the womb lives communicatively, as that it is nourished communicatively. Though
present

present physiologists have not determined what life is ; they all agree that it is a principle distinct from the known materials, and sensible mechanism, of our composition ; but while we live, I suppose they will admit, it is every where a concomitant of our substance.

“ As the existence of this principle is known to ourselves, and to one another, by the conscious operations of our minds ; we have as good reason to call the seat of these operations, the fountain of life shedding itself through every particle of our frame, as we have to call the heart the fountain of our fluids.

“ Though we think consciously, it does not follow, that we are conscious of all that is performed in this fountain of life, or that consciousness attends all its incessant functions. When we will the motion of our eye, or of our toe, we are unconscious of either the reality, or of the manner of the will's addressing itself to those parts. At the same time, we are as certain, as necessary consequences can make us, that the will could never reach these members, unless in the seat of its action it found something that corresponded with them.

“ Can we have any stronger rational demonstration, that there is an active, living, material image of the whole frame, in the fountain of life, with which the conscious mind corresponds at pleasure ? But though we feel this principle subservient to our consciousness in actuating our frame, it does not follow, that this is all the office it has to perform. On the contrary, we must conclude, that the same principle must insensibly to ourselves perform all its vital functions by the same kind of energy.

“ We have many other circumstances to satisfy us, that it lives in necessary and uninterrupted influencing correspondence with every part ; inasmuch, that it would appear, if any part of that image was to be obliterated in the fountain of life, or its communication with any part interrupted or broken off, that part would cease to live instantaneously, though the access of our fluids to it was ever so free.

“ That this living modulation of our whole frame, supported by the re-action of every living part, or by the re-action of life in every part, upon the fountain of life in our composition, has necessarily the same instantaneous and permanent re-action on every part, is, in my opinion, a necessary consequence ; and that it is so in fact, we have demonstration from the momentary effects displayed through the whole system of our constitution, whenever this model of ourselves in the fountain of vitality, is agitated in any specific manner by our conscious passions of love, anger, fear, shame, joy, &c.

“ When this is evidently the case, can it be any wonder, or in any measure un-supposable, that a particular part of the human constitution may be so formed as to be susceptible of an impression or regeneration of this intire image delineated and preserved in it for transmission to new beings, when they come to be presented and annexed to it ? This I have no manner of doubt is matter of fact, in regard to the organ and seat of conception in the female sex.

“ This image of the whole frame of every animal in the centre and fountain of life, which sheds its irradiations into every part it is the representative of, I cannot by similitude give a clearer and more distinct

distinct idea of, than by comparing it to the action of light in a focus, which contains, as it were in a point, all that is delineated beyond it in an extended landscape.

" Though I look upon this as a very near similitude to the idea I would convey of what must be a matter of fact, however it is explained, yet when on this subject I use the term Image, or any other similar to it, I would not be understood optically or literally. I mean a potential image, if I may use the phrase; where there is, without the least confusion of parts, as distinct a concentration of the powers of life, as there is of forms in the focus of a perspective glass.

" Though an infant in the womb has all the members and organs, and the same connections established among them, which one that is born has, yet certain it is, that none of them act officially, until they receive a proper uterine completion. They have nothing personal in their senses, motions or secretions; these all follow the habit of the mother, and are affected by her feelings and sensations both of body and mind. They are shocked, influenced, and affected through her. Their life, as well as fluids and solids, are her's: the whole is common to both: the life of the infant in that state is totally derivative.

" That wonderful elaboratory of human nature, the organ of conception in the female sex, must have a capacity in itself, by some display of Wisdom in its structure or contexture, of regenerating in itself that whole form, and all those powers of life rendezvoused there, in such a manner as to be transmitted and distributed entire, and without confusion to every correspondent part and member of the vegetative infant, according to the similarities of the different crasis and construction of each."

It is to the above principles Dr. Wilson imputes that characteristic disease the Female Hysterics, a disease as he calls it, of the *principles of life* itself. His hypothesis, it must be owned, is fanciful and ingenious; but we apprehend that none of these ingenious physiologists who have lately started that commodious expedient, the *principles of life*, have very clear ideas of what they mean by it. For our part, we own, it is beyond our comprehension.

To our author's subsequent practical remarks we have also as little to say as he says himself. He should here have been more explicit.—To his four letters to Sir Hildabrand Jacob, on the materiality, density and activity of light, and on air, we have something more to say, than we can possibly spare room for, the present month.

W.

New Idyls. By S. Geffner, author of the *Death of Abel*. With a Letter to M. Fuslin, on Landscape-painting; and the two friends of Bourbon, a moral tale, by Mr. Diderot. 4to. 16s. Hooper.

The author of *Daphnis* and the *Death of Abel*, so justly celebrated for his choice of picturesque and pleasing subjects, the
beautiful

beautiful variety of his descriptions, and his ingenious simplicity of character, style, and sentiment. To do him justice, therefore, a congeniality of talents ought to have been found in his translator; but, alas! if we except the beauty of the copper-plate embellishments, we find little to commend in this English edition of the Idyls.

S.

A Sequel to the Apology on resigning the Vicarage of Catterick, Yorkshire, by Theophilus Lindsey, M. A. 8vo. 7s. Johnson.

Having, on a former occasion, confessed that we are among the number of those, who look upon clerical *resignation as no proof* of the truth of a man's religious principles, whatever it may be of his sincerity; * it will not be expected of us to join in the Author's notion of the necessity of this publication. To deny that the advocates, for the *mere humanity* of our Saviour, have displayed a considerable deal of learning and ingenuity in their arguments; to deny that they have not even *reason* on their side, would be to deny the truth. With all their learning, with all their ingenuity, however, they cannot reconcile to reason the many direct and obvious declarations of Scripture, that Jesus is the Son of God, and equal with the Father. Let them turn, twist, and twine the sacred text, which way they will, they will only excite the admiration of the orthodox Christian, at their adroitness and veracity, in worming themselves out of difficulties, and perverting the plain and obvious sense of the whole tenour of the Gospel. We can, therefore, only recommend this sequel to Mr. Lindsey's Apology as an ingenious and learned tract, which will afford the reader amusement, beside some information respecting the state of the controversy still subsisting on this subject.

W.

A Short

* Especially of such a vicarage as Catterick, in Yorkshire, or even the rectory of Homersfield, and vicarage of Flixton, in the diocese of Norwich. What we should think of a conscientious resignation of the see of Norwich itself, or that of the archbishop of Canterbury, we cannot tell; nor do we believe we shall ever have an opportunity of putting to ourselves the question. On the subject of the late rector of Homersfield, [Mr. Jebb] we lately received a long, and rather illiberal letter, from Mr. Henry Norman, jun. of Bladen, near Wells, in Somersetshire; censuring us for the account we gave of Mr. Jebb's reasons, and the pamphlet entitled *Resignation no Proof*, which Mr. N. calls a "contemptible reply; affecting to wonder that we "should be the passers of such a paltry production, as that piece of disguised, mongrel popery." We have not the pleasure of knowing this correspondent; but from his rude, inconsistent manner of writing to us, we do not wonder at the severe rebuff he complains to have received from his own party, the *Monthly Reviewers*, in their declaring him totally deficient both in *taste and judgment*.

A Short History of English Transactions in the East Indies.
8vo. 3s. Fletcher and Hodson, Cambridge. Almon, London:

It is with sincere concern we have felt for the honour and humanity of Englishmen, as our fellow countrymen and fellow christians, in the perusal of this short but sanguinary history of their transactions in the East Indies. If national calamities, are in the course of providence, the natural and necessary consequence of national oppression and injustice, what has not this devoted country to expect from the enormities, committed by the company's servants abroad countenanced and encouraged by its directors and the government at home! It is well for the present generation, that the sun is permitted to shine upon the just as well as the unjust; we should otherwise have every reason to suspect, that the righteous governor of the world had permitted the spirit of rebellion to animate our darling colonists, the fondled offspring of our mother-country, to be her severest scourge, for having so inhumanly oppressed, plundered, murdered, whole nations of unoffending, harmless, hospitable strangers. That ingratitude from the *West* should, sooner or later, avenge the iniquity of the *East*, is indeed consistent with the characteristic and attributes of that Being who hath declared he will visit the sins of the fathers on the children, even to the third generation of oppressors, and the workers of iniquity. ---Taking things in merely a political view, it is certain, as our historian observes, that the transactions in question, having been productive of events not very common in the history of the world, *appear* to be of a nature that will draw after them consequences greatly prejudicial to the government and people of England, if not prevented by suitable remedies. What these remedies are, the writer is too modest to point out; the design of his work being only to give a short state of the evidence, by which those transactions have disclosed themselves to view; on the presumption, that, as they lie hid at present in large volumes, it is but a small part of the public who have examined them in such a manner, as to draw just and satisfactory conclusions from them. He is indeed so modest as to observe, that, if the evidence he hath taken to be true, be ill-founded, he would wish all he has advanced to go for nothing. It appears to us, however, that his authorities are genuine, and we are sorry they afford so much foundation for the severity of his animadversions. As the history itself commences at the close of the last war, the writer has prefixed, as a necessary introduction, a concise view of the British affairs in the East Indies, from the beginning

Vor. IV. D d

ginning of the war in 1756, to the peace of Paris in 1763, ---His history he has divided into sixteen chapters, the thirteenth of which containing a general sketch of the state of Bengal, on its reduction by the English, we shall lay before our readers.

“ 1. *The state of India when Bengal was brought under the Government of the English.* 2. *Their Power.* And, 3. *The Use they made of it.*

“ The servants of the India Company had now * in their hands the government of Bengal, Bahar, and Orixá; they retained, it is true, the name of a nabob, but the power was solely their own. In earlier ages it would perhaps have been a matter of great astonishment, how a few hundred strangers should possess themselves of so great and populous a country, and have the entire superiority over all the towns and cities in it, some of them containing as many people as the city of London is supposed to do at this day. But the history of later ages takes away all surprize at the smallness of the means by which this revolution, great as it is, has been brought about. The empire in which it happened was divided within itself, and the causes which produced those divisions, had also prepared the inhabitants for becoming a prey to their enemies. Natural plenty and riches had introduced looseness of manners, idleness, and a love of pleasure amongst them. Riches, without integrity or abilities, were the recommendations for selling the first offices of the state. Avarice laboured for riches, and luxury poured them out on splendour and pleasure, which became the distinguishing marks of men of rank and power; a disinterested regard to their country never appeared in the post of honour, and the subjects were no further the objects of care to their governors, than as they administered to their wants: and these being the wants of avarice and luxury, they were not to be governed by the rules of justice and moderation. The head of the empire demanded exorbitant tribute of the provinces; those that lay nearest to the court, were most oppressed to furnish the supplies of its luxury---the remoter provinces feared the fate of those that were nearer at hand; the subahs of these availed themselves of the fears of the people, and flattered them with hopes of a less burdensome government within themselves. The people were excited to purchase new masters, at the expence of rebellions, in which they were headed by the viceroys or ambitious men in the provinces, who again divided into fresh wars with one another, for the power of governing their followers.

“ 2. Thus were they situated when the subjects of England were made parties in their wars.---Conduct gained confidence, and they soon became leaders instead of allies. They held out the dominions of princes as a reward to their generals and ministers of state, to betray their masters in council or in the field. Treachery destroyed all union and confidence, and thus broken and divided as they were, they became subject to their common enemy,

* In the year 1765.

consisting only of a few hundred of his Majesty's troops and the company's.

"When the mogul was glad to purchase the friendship of the India Company's servants, by granting them the revenues of three great and rich provinces, and when the most powerful prince in the empire, chose rather to throw himself upon their mercy than continue to oppose them at the head of a numerous army, it may easily be conceived with what submission the defenceless inhabitants of the country would submit to the government of the company's servants. And the powers and talents which met together in those servants, were equally adapted to maintain their authority, and to exercise it in the most effectual manner to obtain the general end they had in view---that end was not the lives of the people, but their fortunes. For this they fought; for this they negociated; and as soon as they had discharged the more honourable services of the field and the cabinet, they immediately turned their attention to that of traffic, and with a certainty of success, which no set of trading men perhaps ever had before. ---They were at once sovereigns, legislators, soldiers, and merchants.---As sovereigns they could command absolute obedience ---as legislators give themselves exclusive rights---and as soldiers they could use the burjaut, and buy and sell by force. And not having the ceremonials of dignity to give any interruption to business, they united themselves together in a society of trade for their common profit.

"3. They had now nothing to do but to hit upon such necessities of life as the inhabitants could not want, and they were sure of their money and their jewels. The choice of the articles of trade fell upon salt, beetle-nut, and tobacco.---They were all manageable; they could get the greatest part, if not the whole of them, into their hands; and custom having made these things so necessary to the people of the country, they could not exist without them, at least with any degree of health and comfort. Within a few weeks, therefore, after they became masters of the country, their agents were distributed to their posts to deliver out those things to the natives with one hand, and take their money or their goods with the other, and to return all they got into the common stock of the society. Something like this trade had been carried on by many of the company's servants, before the provinces were got intirely out of the power of their native governments: but then they only acted as stragglers passing through a country, from the main body of a victorious army, taking with them what they could get, with some degree of fear of their superiors. But now the society knew no such restraint; the governor and members of council were in power, kings and princes, and the agents they empowered to deliver out salt, beetle nut, and tobacco, to their subjects, were a regular body spread over the country, under no other restraint but that of not wronging their employers. Indeed they were forbid to act in a judicial capacity, or interfere in affairs of government: but they had no occasion to do this, for the sight of an Englishman carried

ried with it more terror and obedience in the natives than the authority of any civil magistrate, or even the nabob himself, who, it was known, only now held his high station under the favour of the English company. But it was thought more expedient to leave the collection of the company's revenue to the native officers, in the name of the nabob, than for the servants of the company to exact the public taxes themselves. The French, Dutch, and other Europeans settled in these provinces, might raise a clamour in Europe against paying tribute in India directly to the English; this was avoided by retaining the name of the nabob, and prevented the inconvenience which might sooner arise from openly oppressing the inhabitants in two ways at once. Therefore the black revenue officers were let loose to collect the duties of the dewan, in the name for the nabob—in fact for the company, the nabob being kept at a fixed allowance; and though something might be lost to the company or their servants by letting the revenue pass through the hands of the old officers of the government, yet they could be reckoned with at pleasure, and the English had the satisfaction in knowing, this part of the public oppressions, were not directly to be charged against them.

“This being the mode of conducting the company's business, their servants were at greater liberty to attend to their own.—But not forgetting the interest of their employers, they issued an edict that the leases of lands, now held of the company, were to terminate, and the farms let over again at an improved rent. Some of the old tenants were accused of having obtained their leases by collusion—the remedy was easy—they had only to make them all void at once. And as to the distinctions between one man's case and another, it was held a right maxim in all states, that private convenience must yield to public expediency; and there were weighty reasons why the general rule should not be varied in favour of the company's tenants in Bengal.—Their lands would let for more now than the tenants paid by their leases. The reason of the case justified the determination, and they were let over again to the highest bidder. The motive assigned for this step to the court of directors by their president and select committee was consistent—it would prevent any complaints against a monopoly of land.

In the next chapter, our author gives an account of the sums, received at various times by the company and their servants, from the princes and natives in India: amounting to the enormous sum of twenty-four millions, six hundred, and forty thousand, six hundred, and twenty-one pounds sterling.—He proceeds next to give an account of the effects of the English government in Bengal; but for the particulars of this account, and the conclusive animadversions on this interesting history, we refer our readers to our next Review, or to the work itself.

U.

Two

Two Sermons ; preached at the Spring and Summer Assizes for the County of Norfolk : The first at Thetford, on the fourteenth of March ; the second at Norwich, on the fifth of August. 1776. By the Rev. T. Priestley, of Caius College, Cambridge, and Vicar of Snettisham in Norfolk. 8vo. 1s. Walker and Fielding.

It is so seldom that we meet with any thing opportunely striking, either in the matter or manner of occasional discourses from the pulpit, that we cannot help taking particular notice of the sermons before us ; in which the preacher hath, with peculiar propriety, adapted his subject to the occasion, and, in an easy unaffected style, displayed the nature, and enforced the obligation of his auditors to the discharge, of their duty on the solemn and important business before them.

It is related of the celebrated Dr. Tillotson that, being complimented by king William on one of his sermons, which his majesty yet conceived to be too short, the doctor pertinently replied that, had he been allowed more time, he should have made it still shorter. We know not what time Mr. High-Sheriff allowed his chaplain to compose these discourses, nor in what time the latter delivered them ; but we conceive he could not well be more concise, to be equally copious, in the composition. A circumstance this, which reduces the Reviewers to the dilemma of rejecting impracticable abstract, while they lie under the difficulty of giving any extract without doing injury to the whole. In this predicament, we hope, at least, it will be deemed a pardonable invasion of property, if, in compliment to the preacher's merit, we insert the whole of the first, as a sample of both.

“ MICAH, CHAP. VI. V. 8. *What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*”

“ The order, in which the prophet here enjoins the performance of our moral and religious duty, in the practice of *justice, mercy, and humility*, directs us to the consideration of the mutual connections and reciprocal dependance of these virtues, as the fullest and clearest exposition of the text.

“ What, O Man, doth the Lord require of thee ”—What ! but to *do justly*.

“ This is the first *divine injunction to a moral duty*, at once the most *simple, comprehensive, and indispensable* ;—simple in that a sense of its obligation and the means of performing it, are obvious to every capacity.

“ There requires no sublimity of genius, no profundity of knowledge, no refinement of intellect, or delicacy of sentiment, to make

make us sensible of the propriety, of being strictly *just*.—It is a duty which all *hearts* can reach, all *heads* conceive.

“ To do unto others as we would have them do unto us, is a gospel maxim, in which is contained the essential spirit of the law and the prophets.---It is a maxim so forcibly inculcated by the voice of nature, so deeply impressed on the sense of every rational being, that it requires nothing more than simplicity of heart, and rectitude of disposition to induce us to obedience.

“ This duty is *comprehensive*, in that it is incumbent on *all men* : It is not partially imposed on any rank, class, or body of men ; but on the whole race of mankind. It is a duty obligatory on all, from the *highest* to the *lowest* ; from the *prince* on his throne to the *peasant* in his cottage. For by the *submission* of the *lowly* are the *high* exalted, and by the industry of the *poor* are the *rich* supported in affluence. The *labourer* is worthy of his *hire* as the lord of his homage ; and it equally behoves both, in their mutual interchange of benefits, to *do justly*.

“ This duty is *indispensible*, as, without it, civil government would degenerate into *despotism* and *tyranny*, or into *anarchy* and *confusion*. Were the *powerful* at liberty to oppress the *weak*, the *cunning* to impose on the *simple*, and the *indolent* to prey upon the *industrious*, the bonds of society would be broken ; *liberty*, *property*, and the whole train of social blessings dependent on subordination, would become precarious and uncertain.

“ In requiring man to *do justly*, therefore, the Lord requireth only that he should promote his *own* interest and the *common good* of his *fellow-creatures*, in obeying the dictates of his conscience ; that faithful monitor, whose impartial voice calls upon every man, in like manner, to *do justly*.

“ Is the conscience of an individual, in a state of civilised society, not *always* sufficiently enlightened to discern its duty to others, standing in the *same predicament*, as members of the *same community* ?—The laws of that community are his director ; nor is it required of every one to speculate on the justice or equity of such laws ; which may be founded on reasons and enacted on motives to which he is a stranger, and for the investigation of which neither his *talents* nor his experience have qualified him.

“ Were not the laws of society the allowed criterion of justice between man and man, there might arise a variety of particular cases, in which neither the honesty of the heart, nor the capacity of the head would be competent to the decision. Let it suffice that the law of the land be not contrary to the law of God, and be every man obedient to that law ; relying securely on that Divine Providence, which has made him a *sojourner* in the land, that in acting *legally* he will *do justly*.

“ Were men, associated in civil society, to do otherwise, anarchy would universally ensue ; while every man, following the dictates of his own conceit, would do that only which was right in his own eyes. Hence every man's hand would be lifted against his brother, and

and *no man* would be disposed to do justly. But there is a king in Israel, and be every soul obedient to the higher powers : for the powers that be, are given of God.

"Thou art inexcusable, therefore, O man, who, having the law of God written in thy heart, and the laws of society expounded to thy understanding, doest *unjustly*.

"While thou doest justice also, remember it is required of thee to *love mercy*. We are in another part of the sacred writings *commanded* to be merciful as our father in heaven is merciful ; but we are *here*, as in most other places, rather *persuaded* than enjoined to this duty. Mercy is indeed of such a nature as to be incapable of compulsion.

'The quality of mercy is not *strained* ;
It droppeth as the gentle rain from Heaven
Upon the place beneath.—It is twice blest'd ;
It blesses him that gives and him that takes.'

"Thus with men of sensibility and sympathy, their acts of mercy are deeds of kindness done to themselves. Such, want no other incitement to mercy than self-gratification ; but with those whose feelings are more under the subjection of reason, whose enlarged ideas enable them to feel for individuals in the general injuries done to the community ; these are the less inclined to particular acts of mercy, as those acts often appear to militate against the general good of society. To the *innocent* and *unfortunate* they may extend their compassion, but on the *criminal* they will have no mercy.

"To these, let me observe, that *misfortune*, is often construed into *guilt*, and *misery* imputed to *wickedness* : that even, when it is otherwise, it is often a sufficient misfortune to be guilty, for the wicked are in general proportionably miserable.

"Let me observe, that

————we do pray for mercy—
And that same prayer doth teach us all to render
The deeds of mercy.—

'He that sheweth no mercy shall have *judgment without mercy*.
Though justice be the plea then, pause on this
That in the course of justice none of us
Should see salvation.

In the sight of God no man living can be justified. For, though as the Majesty of the Lord, so is his mercy, which shall be shewn unto merciful men, whose righteousness shall not be forgotten ; yet, as his *mercy* is great, so is his *correction* also : for 'he judgeth every man according to his works.

"How powerful a consideration this, to induce us, to *walk humbly with God* ; with that God, by whose abundant grace, through the merits of our Redeemer, we may be enabled to do that which is required of us ; so that we may one day be made partakers of his kingdom and heirs of his salvation.

"So indispensibly is it the duty, then, and so becoming the situation of man, on every occasion and in every circumstance of life, to *do justice, and shew mercy* to his fellow-creatures, under the profoundest
humiliation

humiliation to his Creator!—And, if this be his duty in his *private* and particular concerns with individuals, how much more is that duty obligatory, and those virtues becoming, on such public and general occasions, as that which is in contemplation this day; the administration and distribution of public justice! The duty of the *man* is, on this occasion transferred to the *citizen*; his *probity* becomes *patriotism*, his *mercy* *humanity*, his *humanity* pious *humiliation*.

“The dispensers of justice, in our courts of judicature, may be called the guardians of civil society; assuming, in some degree, the attributes of the Deity, in sifting the hearts, and sitting in judgment on the children of men.

“In the discharge of so solemn and awful a trust, therefore, it behoves them with peculiar humility to *God*, to do justice and shew mercy to *man*. For here also, let it be remembered that *justice* precedes *mercy*. The latter, amiable as it is, is but a secondary virtue; and, however proper to *mitigate punishment*, is itself *criminal* if it *prevent conviction*.

“If we reflect how often mercy, shewn to one man, has proved injustice to thousands, how often lenity to the guilty has proved cruelty to the innocent, we shall be convinced, not only of the political expediency, but the moral necessity of doing justly, in bringing the accused to trial and the criminal to condemnation.

“Let me, therefore, particularly and earnestly address those, on whose evidence the just or unjust determination of causes depends. For I will not presume that any of this assembly, by whom that determination may be more immediately directed, so ill-informed, or so inattentive to their duty to God or their neighbours, as to need my admonition.—According to the evidence before them, they will judge justly.

“Whoever thou art that accusest another, remember the Lord requireth that *thou also* shouldst *do justly*. Remember that, at the bar of public justice, thou art not complaining of a private insult, which thou art at liberty to forget or forgive. The cause is not thine, but that of the community, to whom thou standest indebted for protection, and for whose safety only thou shouldst, therefore, seek redress for private wrongs.

“Let not thy sensibility for the distressed, or compassion for the miserable, make thee wish to screen the *guilty* or withhold the sacrifice, that is due to offended justice.

“Is thy breast replete with the milk of *human kindness*? Dost thou think the divine maxim, enjoining us ‘to do unto others as we would have them do unto us’ doth not apply to the prosecution of public criminals?—Quite otherwise. It applies in no case so forcibly. He who wilfully violates the laws of society, gives up, voluntarily, his claim to the rights of the social union. He is declaredly no longer one of *us*, nor is entitled to reciprocal protection. A professed enemy to *all*, he has a claim to the mutual friendship and good offices of *none*. And, though as men and Christians, the individual is enjoined not only to *love his neighbour as himself*, but even to *love his enemies*, and *do good to those*

those that hate and despitefully use him.—yet, when his enemies become enemies to others; he must consider the interest of those others; and shall he prefer that of a single enemy to a thousand friends? would this be doing to others as he would have them do unto him? Surely not! In the maxim in question, our duty is not confined to any one or a few others, but to any other indefinitely, and therefore generally to all others, or the whole of that community, of which we are a part.

“That the wicked should wish to escape punishment, is no wonder; but, however callous they may be to the stings of conscience, they are sensible of the propriety of her reproaches; while the *guilty* are the *first* by whom they stand convicted, and often not the *last* to own the justice of their sentence.

“Yet beware, that in bringing thy fellow-creature to justice, thou committest no injustice thyself. *Beware how thou judgest, lest thou be judged: for by the same measure that thou metest to another, shall it be also measured to thee again.* Let not rage or resentment have influence over thee, any more than favour or affection. Remember, though thou seekest redress for private wrongs, thou hast no greater right to punish than to pardon; thou art the instrument of public justice, not private revenge.

“Above all, therefore, in case of doubt, or even probability of mistake, forbear asseveration: so fallible is human observation, so subject to error the clearest conception, that the united testimony of both sense and reason should alone inspire that assurance, which tends to the conviction of the accused. Better is it that the guilty should go free, than that the innocent should suffer shame, or be subject to punishment.—In behalf even of the guilty it might be observed, that so powerful is passion, so open is the heart to temptation, that there is no man living can say, what he *might* not do, in circumstances, to which he is a stranger.

“Deplorable, indeed, is the state of that man, who, abandoned by divine grace, is subjected to the suggestions of Satan, the wilfulness of his own head, and the vanity of his own heart! Hence the wickedest man in the world is, perhaps, he whose lot is most to be lamented.

“On that plea may he hope for mercy from the Fountain of all mercy.—But from *thence only*. At an *earthly* tribunal he has no claim to any thing but *justice*: for dreadful, indeed, would be the state of society, if enormity of guilt laid a superior claim to mercy, and if pity for misery might plead for plenitude of pardon. Do justly therefore, that every man may be rewarded according to his deeds.

“To this end, let nothing but the truth escape thy lips, and that, as thou wilt answer it at the great day of account, to him, before whom all hearts are open, and by whom we shall all be judged.

“If thou *doubtest* be *silent*, but if thou art confident of the truth, thou owest thy testimony to justice, to thyself, to thy country, and to that Being; who is the Fountain of truth, and is of purer eyes than to behold iniquity.

"That, thus assured also, thou may'st give thy testimony without reluctance, be it remembered that the legislature of this country hath wisely provided against the imperfection, to which all human laws are liable, the tendency of their severity to injustice, agreeable to that ancient adage, *summum jus, summa injuria!*"

"In such case the love of mercy is still free to attemper justice;—while the extension of it is placed in such hands as, from liberality of education, distinguished abilities, extent of experience and eminence of character, it is confidently to be hoped, it will ever be properly directed.—It is impossible a liberal mind should not feel a satisfaction, a delight, elevating it almost above the sphere of humanity, at an opportunity of justifiably sparing the victim devoted to justice, from the execution of its awful decrees.

"In such a display of mercy the most exalted character is still more highly exalted. For mercy

'Is mightiest in the mightiest: it becomes
The throned monarch better than his crown:
His sceptre shews the force of temporal power
The attribute to awe and majesty,
But mercy is above this scepter'd sway,
It is enthroned in the hearts of kings,
It is an attribute of God himself,
And earthly power doth then shew likest God's
When mercy seasons justice.'

"What exultation then must fill the heart of the elevated dispenser of it? And yet, amidst that exultation, it is required of thee, O man, to walk humbly with thy God: and surely it is becoming in the most highly exalted of earthly characters to walk humbly with *him* 'by whom kings reign and printes decree justice.' For by *him* shall the princes of the earth and all who judge others be judged; by *him*, of whose judgement there is no arrest, from whose sentence there is no appeal; his irreversible decree condemning the despairing criminal to

'everlasting groans,
Unrespited, unpitied, unreprieved,
Ages of hopeless end!

"That not a soul in this assembly may experience so hapless a state, may the influence of divine grace enable us all, as the lord requires, *to do justly, to love mercy, and to walk humbly with God.* Amen.

The above sermon is dedicated to Sir Edward Astley, bart. who was foreman of the grand jury at the assizes at Thetford. ---In the second sermon, preached at Norwich, inscribed to Nicolas Styleman, Esq; high-sheriff of the county, is exhibited a parallel, in which the author takes occasion, from Matt. c. xvi. v 27, to expatiate on the comparison between an earthly and a heavenly tribunal; introducing it with the following apology. "It is conceived to be the duty of a Christian minister, on occasions so solemn and interesting as the present,

to direct the attention of his auditors (by a natural and pertinent transition) from *moral* to *spiritual* objects; to raise their ideas from human institutions to divine dispensations; and from a local and temporal administration of justice between man and man, to exalt their contemplation to that awful day of account between man and God; to that final scene of universal retribution; when "the Son of Man shall come in the glory of his father, with his angels, to reward every man according to his works."---But, having given sufficient specimen of our preacher's talents and manner, we must refer our readers, who are desirous to see how he has acquitted himself of this subject, to the sermon itself.

S.

Essays Physical and Chemical, by M. Lavoisier, Member of the Royal Academy of Sciences, &c.---Volume the first. Translated from the French, with Notes, and an Appendix, by Thomas Henry F. R. S. 8vo. 6s. J. Johnson.

"It has been observed by one of the greatest philosophers of the present age, that 'if those who unhappily spent their time and substance in search after an imaginary production that was to reduce all things to gold, had, instead of that fruitless pursuit, bestowed their labour in searching after that much neglected volatile *Hermes*, who has so often escaped through their burst receivers in the disguise of a subtle spirit, a mere statulent explosive matter; they would then, instead of reaping vanity, have found their researches rewarded with very considerable discoveries *.'

"It will appear that this observation has been strongly verified. Since men have ceased to pay attention to the arrogant pretensions and idle dreams of the old alchemists, and have directed their inquiries on physical principles, a very rapid progress has been made in the improvement of chemistry. Mystery and empiricism have given place to systematical perspicuity; men of the first character in philosophy, and of the highest rank and opulence, have become cultivators of the science, and chymistry, instead of confining her pursuits to the transmutation of metals or the discovery of panaceas, has now taken a more liberal and enlarged field of action, and has greatly contributed, and, it is hoped, from the progress which she every day makes, will still more extensively contribute to the improvement of the other arts and sciences. By her assistance philosophers have been enabled to make greater discoveries in a few years, than they were before capable of effecting in an age. Instead of building on the sandy foundation of hypothesis, they now establish more durable systems supported by experiment and rational induction. These are the trials to which every new opinion is to be submitted; and, however plausible, its appearance or respectable its inventor, no theory can be admitted which will not stand the test of this examination.

E e 2

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* Hales's Statics, Vol. I. p. 316.

"The advantages arising from the aid which chymistry affords to the other branches of phytics, have been in nothing more conspicuous than in the very important discoveries which have been lately made relative to the nature and constitution of air. By the assiduous application and unremitting attention of several eminent philosophers; and particularly among our own countrymen of Messieurs Hales, Black, Macbride, Cavendish and Priestley, a number of experiments have been made, by which the analysis of this fluid has been pursued much farther than could possibly have been expected; and hence many new and curious discoveries have resulted, which were wholly unforeseen even by the ingenious experimentalists themselves."

Without meaning to depreciate, in the least, the successful labours of late enquirers, and in particular of those very ingenious experimentalists our translator has mentioned, we cannot help thinking it a little ungrateful in our modern chymists to deny the pursuits of their predecessors the alchymists; to whose unsuccessful and laborious experiments they stand so much indebted. It was surely hard enough upon them, while living, to lose their labour, or have only their labour for their pains; so that they might well be exempted from having their memory traduced by their successors, who have had the opportunity of edifying by their errors, and profiting by their disappointment.

In the arrogance of success, therefore, we would not have these gentlemen too much condemn the *idle dreams* of the old alchemists, or boast too highly that *systematical perspicuity*; which has taken place of *mystery* and *empiricism*. Admitting the late discoveries, made by analysing that heterogeneous mass of matter the air, to afford the most promising prospect of improvement in Chemical science, there remains much to be done, before they are reduced to physical system, and perhaps before they will be of much utility in medical practice,—It is not many years ago, that the considerable improvement of our electrical machines, effected such a revolution in the phenomena of electricity, that our sanguine philosophical geniuses anticipated the most wonderful and amazing effects in practice, as well as the most extravagant and chimerical improvements in theory, that fancy could form or heated imaginations suggest. All manner of diseases were immediately to be cured by electrification, and all the phenomena of nature to be solved by electricity. Thirty years, however, are since elapsed, and though electrical whirligigs have been set a going in almost every town and village throughout Europe, we have had no authenticated cure worth a farthing, though turkies, pigs, partridges and pigeons out of number, with even one or two philosophical professors, have been fatally killed by the electrical shock of the barrel or the charged phial.

We are under some apprehensions that the late boasted discoveries relative to the properties of *fixed air*, may, in like manner disappoint the expectations of the too sanguine experimentalist, and that which is so highly surcharged with *vapour* may in a great measure evaporate in smoke. With regard at least to philosophical theory, they as yet afford but little prospect of improvement; and though Mr Henry speaks with medical propriety on that which they present to chemistry, he talks like an *apothecary* on the durable foundation, they offer to physical hypothesis,

Not that we would wish, by checking the inordinate views of vain experimentalists, to prejudice the reader against the utility or importance of their enquiries; indeed such an attempt would very justly draw upon us the suspicion of ignorance, respecting the science in question; for to decry scientific pursuits, of any kind, as useless, is a certain proof of such ignorance. "It is a kind of revenge," says Fontinelle, "to treat that as useless which we know nothing at all about *;" a revenge, however, this which is reciprocally taken by the professors of most arts and sciences in the world.

The volume before us, which is to be followed by another, is divided into two parts, in the first of which the author gives a summary historical account of the elastic vapours, which are separated from bodies, during either combustion, fermentation or effervescence.—Of this first part Mr. Lavoisier speaks thus in his introduction:

"A great number of foreign philosophers and chemists are at this time employed in researches concerning the fixation of air in bodies, and the elastic vapours which are separated in the combination as well as in the decomposition and resolution of their principles. Various memoirs, theses and dissertations have appeared on this subject in England, Germany, and Holland. The French chemists alone seem not to take any part in these important inquiries; and while the discoveries of other nations increase every year, our modern publications, the most complete, in many respects, of any that have been written in chemistry, are almost totally silent upon this subject.

"These considerations induced me to think it necessary to give the public a short account of every thing, which has hitherto been done, relative to the combination of air with bodies, and to give an accurate description of the discoveries which have been made in this subject. This I propose to do in the first part of this treatise, I have endeavoured to perform it with the utmost impartiality, and I have confined myself, as much as possible, to the simple character of an historian."

Of *fixed air*, the English reader had heard little, or nothing, till the great discoveries of the late Dr Hales; the thing itself, however,

* C'est une espece de vengeance; on traite volontiers d'inutile ce qu'on ne fait point.

however, appears to have been known to the ancient alchymists, particularly Van Helmont; of whose treatise *de Flatibus* our author says, "We are astonished, in reading this treatise, to find an infinite number of facts, which we are accustomed to consider as more modern, and we cannot forbear to acknowledge, that Van Helmont has related, at *that period*, almost every thing, which we are now better acquainted with on this subject." It is with the same ingenuousness and candour that our author proceeds to relate how, and by whom we are made so, much better acquainted with these subjects; dwelling long and justly on the late numerous and pregnant discoveries of that great philosopher, as Mr Henry styles our very ingenious countryman, Dr Priestley.

It is a pity M. Lavoisier was not so perfect a master of our language as to do justice to Dr. Priestley's discoveries; some of which he has misunderstood and misrepresented. In the present translation, however, we are told that these misconceptions are remedied by the substitution of Dr. Priestley's own words, and that the translator hath guarded against any misconception of Lavoisier from a similar cause, calling in the assistance of his learned and ingenious friend Mr. Aikin of Warrington.

In the second part of the volume are given the Author's new inquiries, relative to the existence of an elastic fluid in certain substances, and the phenomena resulting from its disengagement or its fixation.

To these are added an *appendix* likewise in two parts: the first containing a memoir on the nature of the principle, which is combined with metals during their calcination, and occasions an increase in their weight. This memoir was read before the Royal Academy of Sciences and met with great approbation.—The second article of the appendix contains an account of D. Priestley's opinion relative to the principle, which is combined with metals during their calcination, and of his discovery of dephlogisticated air.—Of this air we are told, that

"Dr. Priestley has, with great reason, formed very high expectations of the salutary and useful purposes to which this pure air may be applied, and seems to think, that, in time, it may even become a fashionable article of luxury. 'Hitherto, says he, only two mice and myself have had the privilege of breathing it.'"

That is, we suppose, this dephlogisticated air will soon come to be sold, like ice at the confectioners, or to be as fashionable as French wine at the fashionable taverns*; though, for a while

* It may be doubted, however, how those votaries of Bacchus, our modern *Syphons*, will relish the calling for a bottle of *Air*, instead of *Claret* and

while, perhaps, it may be choice as we have heard even wine in this country was formerly, and be retailed only in the apothecary's shops in labelled phials.—It is to be hoped, in this later case, that Dr. Priestley's friendly disposition toward our translator will induce him, when *he* and *his mice* are disposed to convert their natural *privilege* into royal *patent* (for really it may be worth while to take out a patent for a fashionable article of luxury) to bestow the honour and advantage attending it, on his so devoted admirer. At least, we hope this dephlogisticated air will not interfere, though it should become so fashionable, with the depurified *magnesia*.

W.

Occasional Discourses in the Royal Navy; in the Years 1756, 1757, and 1759: To which is added one on the Peace in 1763. By the Chaplain of his Majesty's Ship Terrible. 8vo 4s. Robinson.

These discourses are inscribed to Capt. Collins, commander of his majesty's ship, the Terrible, by Mich. Philipps; the name, we suppose of the author. Three of them, it seems, were printed some years ago; the three others being now added to the second edition.—We shall give our readers, as a specimen of the abilities of the preacher, the two first paragraphs of the first discourse; on a subject that is become somewhat popular from Mr. Soame Jenyns's late publication, viz. the incompatibility of Christianity, with the state of warfare among Christian nations. Our preacher thinks them consistent. His text is taken from Rom. xii. 18. "If it be possible, as much as lieth in you, live peaceably with all men."—On this text our author comments thus.

"I. As *Christ* designed that his *disciples* should all live as *one family* a family of *love*, and a society of *peace*; he prescribes such regulations for their conduct towards each other, as might stifle all undue resentment, suppress all vexatious litigiousness, and prevent all revengeful retaliation among them. This was evidently his intention, when to reform the corrupt *morality* of the *Scribes* and *Pharisees*, he tells his *disciples*,—*ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth.*—They had applied this rule to *private revenge*, which God hath prescribed to the magistrate in the administration of *justice* to their *society*; to

and *Burgundy*. The *Chansons-a-boire* have made them all such philosophers, they will hardly be persuaded that

"Zeno, Plato, Aristotle
Would be lovers of the bottle,"

if it were replete with nothing but *dephlogisticated Air*.

prevent

prevent the worse consequences of tolerating the lawless retaliation of every one's private resentment. Our Lord rectifies this gross abuse.—*But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy cheek turn to him the other also.*—‘Bear with, rather than resent, so small an affront:—Nay, revenge not such an injury though it should be repeated; to avoid, if possible, the much greater breach both of peace and charity between thee and thy brother, that must be the consequence of thy hasty rigorous resentment of an inconsiderable offence.’ What is this but a rule of sedate prudence, to prevent all unnecessary and unavoidable disturbances among private persons, and allaying the heat of passion in one, by the temper of discretion in another?

‘The same peaceable maxim our Lord had delivered with respect to their persons, he extends also to their property and liberty, when he says, *And if any man will sue thee at the law and take away thy coat, let him have thy cloak also.*—‘To stifle the spirit of litigiousness, which, indulged, will involve thee in much greater inconveniencies; be content to suffer a small injustice, rather than by a rigorous exaction of justice to put thyself to a trouble thou mayest easily avoid; and for a very trifle to make thy brother thy enemy.’ *And, whosoever shall compel thee to go a mile, go with him twain.*—‘Suffer an inconsiderable infringement of thy liberty, rather than by thy resentment indispose thy brother to do thee any kindness, or give him that pretence in his turn to thwart and disoblige thee, when thou mayst be as desirous of his assistance, and in as much want of his direction.’

‘Each of these, from their apparent reason, command our approbation, as they are rules of the justest prudence, and ought to be observed as the most practicable means of the social happiness of individuals. Lesser evils should be overlooked, to avoid the greater: and smaller inconveniences borne, to prevent the disturbance of society. Indeed its dissolution could be at no great distance, if litigiousness, revenge, and retaliation, were once to become the general practice of its members. In this view, what considerate man would not readily submit to these regulations, which are designed only to extend to the lesser offences of one man against another? For restraining the greater, the magistrate must be applied to for a due execution of the laws of society. But, if all offences were to be determined by the inequitable decision of private resentment; the magistrate would cease to be the minister of God for the good of any community; he would bear the sword in vain; and the consequence must be, a lawless confusion. For this reason, we are directed to submit ourselves to every ordinance of man for the Lord's sake, who is a God of order, of harmony, and of peace. To support and to promote these, which are the best means of the happiness of society, the gospel directs Christians upon all occasions, if it be possible, as much as lieth in them, to live peaceably with all men.

II. The general observation of this rule, would undoubtedly secure the happiness of the whole world, as well as of particular societies.

societies. But, it is not to be expected that the various detached communities which compose the world, can be restrained and directed by it, until they all submit to consider themselves, as the gospel does, as *one great family*, and each society as a *part* of that extensive whole; whose general happiness would best be promoted by the love and peaceableness of each collective body, as well as of each particular individual.

“Until then this particular rule of Christianity will be confined in its exercise and extent to individuals, or at most to the lesser communities of which states and nations are composed: until then, kingdoms that call themselves *Christians*, will, in defiance of Christianity, disturb the tranquility of neighbouring kingdoms, as they may be promoted to it by the caprice of power, the wantonness of wealth, the insatiableness of avarice, or by the rapine and cruelty of ambition: and, therefore, until then, the oppressed must be at liberty, in vindication of their respective rights and privileges, to have recourse to their natural force, by repelling the insults, by retrieving the injuries, and by disabling the oppressors from disturbing their peace. For, until kingdoms and nations can be reduced, like individuals and smaller societies, to behave to each other upon *Christian principles*, it becomes necessary for the preservation of their very being, that the injured kingdoms and nations should return to the original condition of mankind, before the establishment of civil society, by defending themselves against their injurious assailants, and, if they can, by depriving them of the power of all future acts of hostility. It is upon this principle of necessity and self-defence, that not only the liberty and the property; but even the life of a public enemy may be taken away for the preservation of our own; as he would otherwise deprive us both of the one, and of the other. Hence it is, that states and nations curb and punish each other with this extreme severity;---because they have not on earth, like private persons, any common governor, on every occasion, and in a suitable manner, to restrain their injustice and violence towards one another;---nor can they themselves do it, without lessening the number of the assailants, in order to reduce their power of injuring, and to secure to themselves future undisturbed tranquility.

“In circumstances like these, it is not possible, it is not long to be attempted; it lieth not in us, it cannot be required of us, to live peaceably with men notorious to all the world, as turbulent enemies of mankind, and as monsters of perfidy and injustice, of violence and rapine.”

These characteristics the preacher applied to our, then hostile, neighbours the French; against whom this nation had declared war, on account of their depredations on the Ohio. His observations on the subject in general, however, appear to be just, and are applicable in all similar circumstances and on all like occasions: being particularly adapted, as indeed is the whole of these discourses, to the valuable class of men, to whom they were delivered.

A Four Month's Tour through France. 8vo. 2 vols. Kearsly.
[Continued from page 130 and concluded.]

On taking leave of Paris, our sensible and entertaining traveller makes the following reflections on the present state of France; which he conceives to be on the decline.

"A nation I think may be pronounced to be on the decline, when its literary refinements are pushed to extravagance, folly, and profligacy: when its writers openly declaim in favour of vice, and set up new systems in contradiction to common-sense; when they ridicule religion, and attempt to destroy every principle by which the wisdom of the world, ever since its creation, has supposed the mind, and actions of man ought to be governed. This is the case at present with France; for a kind of madness, of combating received opinions, seems to have seized the whole race of scribblers here; which, I am convinced, an affectation of novelty, and a ridiculous vanity, have a greater share in propagating, than a conviction of their tenets being right, or the interests and happiness of individuals, or society. They tell you, *qu' on doit conserver les prejuges de la coutume, pour agir comme un autre homme; mais, on doit se desfaire de prejuges, pour penser en homme sage.* This maxim is carried to such a pitch of extravagance, that all received truths seem to be confounded in the proscription of prejudices: and to be attacked on all sides, by the ridicule and sophistry of those, who have the presumption to set up their reason in opposition to the wisdom of ages, or think they have wit and argument enough to poison the minds of thousands, and persuade them to what they do not, in reality, believe themselves. The very chief of the literary characters here, is a man who ought to be banished society; a man who, instead of labouring to render mankind more virtuous and happy, prostitutes his great abilities to the vilest purposes, in endeavouring to make them more corrupt and miserable. In those laudable attempts, the inferior race of authors are not slow to follow him; a race who would pluck from conscience and curbed licence the muzzle of restraint, exterminate all distinction of right and wrong, sap the foundations of virtue, and destroy the hopes of mankind in the immortality of the soul, and debase the human species below the brute creation, overthrow all laws, all revelation, and impudently blacken religion, with impious calumnies and blasphemous representations. Many of these kinds of productions have found their way into England; and some worthy gentlemen, to diffuse their influence more wide, have bestowed pains in translating, what ought to have been burnt, as soon as published, by the hands of the common hangman."

It is to be wished our traveller had been a little more explicit in the heinous charge, he here brings against the chief literary character in France, and the worthy gentlemen, his humble followers in England. We cannot help approving, however, in some degree, the zeal with which he condemns the writings in question, though we think the terms of the charge too general.

Of our author's journey from Paris to Lyons, he gives an account in the truly-familiar stage-coach stile; which is dwelt on,

on, with so much complacency, by almost all our romance-writers, sentimental voyagers and other novelists. In this instance, however, we meet with a real narrative as amusing as an invented fable.

"The coach we found had its full complement: for no less than ten were crammed into its enormous carcase. I fancy I hear you say—ten in one coach! Yes—and ten is but a trifling number, compared with that, which some diligences about Paris carry. The interior of this machine is about seven feet by five: and the passengers sit around the sides, fronting each other. When I found myself cased in it with so many, I confess I had some apprehensions, that we should, on the first jolt, all break to the ground. But I had not observed its exterior strength; which I thought afterwards, when I examined the maffy wheels, axle, &c. was calculated to transport, upon occasion, a tower from one town to another.

"We soon perceived that we had fallen into agreeable company, and had some prospect of spending our time comfortably in the coach, whatever we might in the *Auberges*. Many a time have I travelled in diligences; but never yet was witness to a conversation in one, so quickly circulated. Every tongue, though it was dark, was busy, the moment the horses were put in motion: and the difference between a coachful of Frenchmen and a coachful of Englishmen, could not but strike me very forcibly. In the one a profound silence reigns throughout; or the first that breaks it is he that is soonest asleep. Every one furtively takes the place to which he thinks he has a right: for the offer of a seat, which is looked upon to be the best, is a strain their politeness seldom reaches. Then, not a soul dares to speak till the morning dawns, except some honest dozer, who having been at loggerheads with his neighbour, rouses up to ask pardon. When the light permits, every one examines the company with circumspection; and bold is the man, who ventures to draw his watch, and declare the hour to the rest. One would imagine, in this respect, that England, instead of France was the arbitrary government, and that people were afraid of opening their mouths in the dark, lest there should be some spy who might misinterpret their words into disaffection. In the other, the behaviour is directly the reverse; and the conversation seems like a repast, to which a number of hungry men are introduced, who not doubting their welcome, fall to eating their fill, without invitation or ceremony.

"Until the day broke upon us, we were entertained by a person, whom we found afterwards to be a Knight of Malta, with an account of the coronation, at which he had been present. He was plied with questions on all sides, by persons whose phizzes he could not discover; and directed his answers to the quarter from whence the voices came. Before the company could well view each others faces, we were acquainted with the profession, and business of half our fellow-travellers. As soon as we were discovered to be Englishmen, had we had a hundred tongues, inquisitiveness would have found employment for them all. We parried their questions as well as we could, and entitled ourselves to push again in our turn: in short, we were as well acquainted with each other, before breakfast, as if we had been cooped up together for a month.

"The shining characters of our company were, a surgeon, a Dieppe and a Paris mercer, the officer of Malta, and a lady of about seven or eight-and-twenty, whose pleasure was a law to all. The surgeon, to whom we were indebted for the principal part of our mirthful entertainment, gave us, between his stories, an account of extraordinary cases that had come within the sphere of his practice, and of a cradle which he had invented for a fractured leg, and for which he had received the prize of a silver medal. Your friend — and I often stared upon one another, as his anatomical lectures were such, as we did not imagine well calculated for the ears of the young lady, who was one of the audience, and equally a stranger to every one in the coach, as to us. But we were much more surprized to hear her join in the conversation, on the dissection of a reputed hermaphrodite, with as much ease and freedom, as if it had been on fashions. But it is not the first mistake I have made in judging what female delicacy is capable of bearing here. However, notwithstanding all his indelicate dissections, our surgeon was the superior wit of all, and I feel a concern whilst I am writing, to think I may never again see a man, who was able to diffuse so much good humour, and cheerfulness around him.

"After dinner, as if the Burgundy had made their *bosom's lord sit lightly on his throne*, they generally drowned the noise of the wheels in singing. We found they were very desirous of hearing an English song; and as you know we are both thrummers on the harpsichord, we sung a duet of Handel's: with which their national politeness would not suffer them, to express themselves any otherwise than pleased. But I am afraid, if I go on in this manner, to tell you every thing we did and said in the diligence, you will be tired, though we were not, before you get to Lyons.

"Our rate of travelling was no more than sixty miles a day, tho' we got up at two or three o'clock in the morning: but the tediousness was amply overbalanced, by the mirth and good-humour of the company. Before we approached any town, or village, we had full information of every thing there worth curiosity: and by means of the *relais*, and the good-nature of our fellow-travellers, had generally leisure, and conductors enough in our rambles. Our number after the first day increased considerably, for several had taken possession of the outside of the coach, among whom was a young abbé, and an officer. These two sometimes exchanged places with those on the inside; and seemed to relieve those, whose tongues had already done sufficient duty.

"I shall not easily forget the chearful countenances of the diligence; though good-humour was by no means wanting, when we were shut up together; yet at dinner and supper, as tho' cramped before, it expanded itself, and spread on every face additional risibility. Some Mendicant monks generally attended the desert with a plate, to collect alms for their convent; and I could not but wonder, at the little success they met with, from people, whose behaviour seemed to promise universal benevolence. Their petitions were commonly answered with a wave of the head; and seldom did I see any one prevailed on, to drop a sou for charity. Once, indeed, when a young jolly

jolly monk entered, whose face showed little penance or mortification, the young lady of our company, to whom he applied, promised to make a collection for him, if he would salute her. The Franciscan pressed his hand to his breast, shook his head, and by his looks seemed to tell her he dared not. The whole circle of our company then displayed a large contribution, which they promised to give, if he would comply with the conditions: but either his monastic vow, or the discipline of his convent had too great weight with him, to be overbalanced by the temptation. I felt some kind of indignation at seeing him an object of ridicule, which he had not deserved. However he did not appear to be sensible of any indignity offered him, but took it as a *badinage*, to which he had been accustomed. The *filles*, who waited on us, joining in the laugh, was offered the collection, if she would kiss him: but he retired with precipitation.

"I know not what induced our fair fellow-traveller, to be so severe on those ecclesiasticks, that happened to fall in her company: but she seldom missed an opportunity, of attempting to turn them into ridicule. Perhaps it might be that the monastick orders seem to defy, and declare war against her sex: for she treated every *religieux* as an enemy, and his continence and sanctity as grimace. The quarter, nuns might expect to meet from men, would, I believe, be but little better; and they would not often escape, were they permitted to walk without their convents, the jeers of those, who consider them as less man-haters in reality, than in profession. The young abbé, I mentioned, was a little unfortunate, in paying his devoirs to one, who showed no mercy for the fraternity. *Mademoiselle* had employed some time, to make him believe, that she was struck with his figure, and had conceived a *tendresse* for him. He swallowed the bait, and made serious proposals to her, of quitting his habit, and decamping *en poste*: but the flinty-hearted damsel published his offers, to his great mortification, and the diversion of the company.

"The face of Burgundy afforded but little variety, as it is almost entirely covered with vines. It was reasonable to expect, at every *auberge*, in this province, to find the best of that wine, which bears its name: but we found, that the prime of the vintage was generally sent to merchants, or barreled for exportation, and that nothing was reserved but the meagre pressings of the promiscuous ripe and unripe fruit. It might be our chance, to have only the commonest wine brought to table, as the coachman supplied it; but our enquiries were unsuccessful if there were any other at the inns.

Of Lyons our traveller gives a concise and pleasing description, as well of the place as the people. Of the disposition of the latter and their ideas of the English, we have a specimen in the following anecdote:

"Two gentlemen, with whom I happened to fall in company, and of whom I was enquiring, at dinner this afternoon, the part of the town where the theatre lay, offered to accompany me there. As Mr. — was indisposed, and they both seemed to be persons with whom I might not be ashamed to be seen, I gladly accepted their proposal. A *fiacre* was called, and they gave the coachman his orders. When

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it stopt at that part of the house where the tickets are given out, *Forignan*, which was the name of our *laquais de louage* whom we had hired, opened the door, and I gave him a Louis that he might bring me one. The fellow stopped, and expected my two companions to give him money likewise for the same purpose; but as they gave him none, he turned to me and asked how many he should get. I did not know what to say, for I should have thought that an offer to treat them would be taken as an affront; but they saved me the trouble of answer, and very readily bad him bring three. The tickets were accordingly brought; the coachman discharged; and the small remainder of the Louis given me, without their making the least apology for the liberty they had taken with my purse, or offering to pay a single sou. Perhaps they thought their company was worth being paid for—Well, much good may the entertainment my money has given, do them. I am sure, an Englishman would as soon think of making the man in the moon treat him to a play or an opera as a Frenchman in London. I have since asked *Forignan*, whether it is usual here, for foreigners to treat those, with whom they visit public spectacles: but he tells me no. “How came it then (said I) that those with whom we went this evening, paid for themselves, out of my money without invitation?” He answered me with a shrug of the shoulders, and said smiling, *Oh Monsieur! les Anglois sont bien riches.*”—

From Lyons our traveller proceeded in the *voitures d'eau*, down the Rhone to Avignon and thence to Marfeilles; of which he observes, among other things, that it is reputed to be the most licentious city in all France; he being informed that the number of profused *filles de joie* amounts to no less than eight thousand, and that three-fourths of the other female inhabitants come nearly under the same predicament. A hopeful nursery truly!

From Marfeilles we are conducted across the south of France through Languedoc to Toulouse and Bourdeaux; in the passage between which last towns, our voyager and his companions sustained a religious attack from two female devotees.

“The lady by whom I sat, as soon as she heard we were Englishmen, asked if we were also Protestants. We answered in the affirmative: and a profound silence ensued, that is rare to be found, where four or five are assembled in any part of this country. We did nothing but gaze upon one another for some time: but I could not discover whether we were sunk, or raised in their opinion by their countenances. However, we were soon put out of doubt—What a pity! cries one—who was answered with a shrug by the other—At last my neighbour drawing her chair closer to mine, with great importance in her looks, asked if I had ever been made sensible, of the great benefits that mankind reaped, by the death of Christ: and whether I acknowledged, or had heard of the miracles that he wrought. The attack was begun on both sides, for Mr. — at the same time was questioned by the other Devote, whether he had ever seen the psalms of David, on which, without waiting for an answer, she made a long and pious dissertation. They had taken us quite unprepared,
and

and unsuspecting of their intentions. For my part I was staggered the first blow, and could not speak a word :—this did not hinder her from repeating it : but luckily the Abbé compassionately stepped in to my relief, and told her, that though we were Protestants, she was not to think us not to be Christians, or because we were not of the Romish communion, denied the divinity of our Saviour. The lawyer then took up the discourse, and attempted to explain what Protestantism was : he told her we had Arians, Methodists, and Quakers, who were all Christians, and had extraordinary inspirations of the spirit ; and after launching out of his depth, and floundering in absurdities from which he knew not how to extricate himself, appealed to us for a ratification of what he had said. Our situation was rather a disagreeable one : resolved not to enter into any dispute on a religious subject, and unwilling to appear rude and impolite. We often pretended not to understand their questions, that some other person might save us the trouble of an answer : but we were plied with impertinencies so thick, that in spite of our inclination, it was impossible to be silent. The Devotes still went on (notwithstanding we by other questions attempted to change the conversation) and observed, that it was a great pity so many souls should be lost, by children's having errors rooted in them by their parents, before they were able to judge for themselves : and at last, one of them, after she had seriously exhorted us to become Catholics, before we left France, said that she hoped hereafter to meet us in heaven, and that we should confess to her glory, that it was she who had first opened our eyes to the truth.

“ They then called on the Abbé, who was an elderly man, and had as yet scarce spoken ten words, to enter into the conversation, and convince us that what they advised, was necessary to our salvation ; but he declined saying any thing upon the subject, and would willingly have changed it. However his attempt was fruitless ; so zealous was our females on making converts. It would be impossible for me to recollect all the rhapsodies and nonsense which they poured out, and to which we were obliged to listen : indeed they seemed to me, from the whole of their discourse, to be so ignorant, as to make no difference between a Protestant and a Pagan. We were so tired at last, that I could not help telling them, it was necessary they should know, what the tenets of a particular church were, before they pretended to condemn its errors : and that I did not believe any one in the company, excepting the Abbé, knew the difference that lay between those of a Protestant, and those of a Roman Catholic. If I was rude, they were to blame themselves ; it was almost impossible to be less so. I soon after withdrew to see whether our beds were ready, and to provide something to take in the voiture with us for our breakfast, the next morning. When I returned, I found my friend between the two Devotes, one of whom had got his right hand, and the other his left ; praying him on both sides with great earnestness, for the sake of his soul, to become a Catholic. I could not but smile to see him in such a situation : and he was not a little pleased, when I summoned him to bed, to extricate himself from it.”

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At Bourdeaux our traveller met with an adventure of a different kind.

“The inhabitants are now building here a new Theatre, which, by its beginning, promises to be the noblest in Europe :—*per sy-needochē*—I should say of any part of it I have seen. I am but now returned from seeing the *Ecoffaife* of Mr. Voltaire at the old house; where I think I have heard better fingers than even Paris can boast. The actors are certainly inferior; however I was more delighted with the entertainment of the *Sorcier*, which is the composition of the ingenious Mr. *Phillidor*, than with any other musical performance I have been present at in France. I believe I lost two or three of the airs, by attending to a gallant manœuvre, of an Irish sea Captain, as I judged him to be. The heat being excessive, Mr. ——— would not stay after the play was ended, and I, to suffer as little as possible from it, removed into another box, which I observed to be less crowded. I found there an elderly gentleman, with two smiling damsels, whom it was not difficult to divine were of a certain order. Soon after me came this captain, of whom I am speaking; who struck with the figure of one of them, rapt out an oath, that she was the finest girl he had ever seen. Zounds—Jack (says he to his comrade, after he had been eyeing her for some time) I wish we understood their French lingo here, I would speak to her, for she has d——d roguish eyes and ——— On hearing my native language spoken, I could not but be attentive; but I lost the answer his comrade made him. Perhaps it might be advice, how to supply the defect of speech, of which he afterwards availed himself. Several glances were shot on both sides for some time, and even some overtures made by the lady towards a conversation: but alas! our swain was mute, and like a respectful lover could only bow, without being able to get out a word. I saw he was in great want of an interpreter, and at last observed him to make use of the most prevailing one in the world. He got near the object of his silent worship, and gently touching her sleeve, presented a Louis d’or full to her eyes. She smiled intelligence, and on her turning round and perceiving that I had observed the dialogue, burst into a loud laugh. *Monsieur* (says she) *parle bien françois*. The gentleman was a little disconcerted, as if he had met with a rebuff: however he had certainly addressed her very eloquently, for she was soon after handed very politely by him out of the box. Make your comments hence on the powers and virtues of that universal linguist gold.”

From Bourdeaux our Author returned to Paris by the way of Tours and Orleans in which last city he had an opportunity of seeing a bandit broken alive on the wheel; the description of which he gives too feelingly for any reader of common sensibility to wish to be witness to a similar spectacle. And yet the writer tells us that the *place du Martroi*, the place of execution, a large square, capable of holding a vast concourse of people, was filled with people of both sexes, many of them well dressed, strutting

strutting in silks and embroidery ; walking in parties, as though they only came to enjoy the benefit of air and exercise.

" I was quite surprized to see a multitude of young girls, whose delicate nerves, I should have imagined, would have been agitated at even the recital of human misery, flocking to see the exposition of it, as if they expected a *feu d'artifice*."

Observations on Soame Jenyn's View of the Internal Evidence of the Christian Religion, &c. 12mo. 3s. Evans. Continued from Page 137.

At the close of the former part of this article, we expressed our satisfaction at the *Observer's* having so contrived matters as to conciliate the *faith* and *morals* of christianity with the present constitution of the world ; with which, it was represented, Mr. Jenyns had declared them incompatible. On a closer comparison, however, of our Colleague's *observations* on the view in question, we find that Mr. Jenyns himself admits of some *accommodation* in the business. It is true, he does at first say that, " if the precepts of Christianity were universally obeyed, the disposition of *all human* affairs must be *entirely changed*, and the business of the world, constituted as it now is, *could not go on* *." But this harsh declaration is considerably softened soon after, when speaking of the offer of grace in the Christian dispensation, he says, "*was* this universally accepted, and did every man observe strictly every precept of the gospel, the *face* of human affairs and the oeconomy of the world would indeed be *greatly changed* ; but surely they would be changed for the better ; and we should enjoy much more happiness, even here, than at present—all contentions for power and interest would be at an end ; and the world *would go on much more happily* than it does §."

We see here that Dr. K. is too strict on Mr. Jenyns ; laying hold of his first declaration, that Christianity tended to work an *entire change* in human affairs and to prevent the business of the *world's going on*, at any rate : whereas having, in the course of a few pages, thought better on it, he admits, as we see, that it does not tend to turn the world topsy-turvy as before represented, but only to change the *face* of affairs *greatly for the better* : a doctrine to which, we are very certain Dr. K. himself, is very ready to subscribe.---Our Colleague, indeed, may object that he had a right to abide by the Viewer's first declaration, and that it behoves Mr. Jenyns to obviate his own contradictions and inconsistencies. But really if a man of fashion

VOL. IV.

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* See View, page 135.

§ See View, page 143.

is to be bound by the rules of ordinary writers, and is not allowed to forget himself now and then in the course of a few pages, the world will soon be obliged to content themselves with the productions of mere literary grubs and other professional scribblers. If those emancipated spirits, so highly exalted above *methodism* and *beggary*, are to be tied down to the criterion of *common-sense* and *methodical* consistency, away, at once, with all pre-eminence in authorship !---If critics pay no respect to person, place, or reputation; if even peers may not plead privilege, to silence the impertinence of London Reviewers, things are come to a fine pass indeed ! * The republic of letters, deprived of the dignity of aristocracy, is degenerated into a downright democracy, and Doddsley's volunteers are become as very scribblers as the most venal hirelings of Pater-noster Row !---But to return to the *Observations* before us; from which, however, after what has been said, we shall take only one more extract, respecting the nature and obligation of Christian faith.

"Men, as Mr. Jenyns justly observes, may very reasonably believe propositions to be true, of whose truth, nevertheless, they are no competent judges. 'If an able mathematician,' says he, 'proves to us the truth of several propositions by demonstrations, which we understand, we hesitate not on his authority to assent to others, the process of whose proofs we are not able to follow : why therefore should we refuse that credit to Christ and his apostles, which we think reasonable to give to one another.'

"Why? indeed! It is very unreasonable: *they* doubtless deserve our credit.—But still we recur again to the *authenticity* of the *history* of the gospel and the *interpretation* of its doctrines. Admitting, therefore, the propriety of placing the utmost confidence in the veracity of Christ and his apostles, and that what they really meant to inculcate is worthy of all acceptance, still, we say, the cautious and candid Christian may, without the immediate direction of divine grace, remain at a loss what to believe.

"As to what genuine Christianity *requires* us to believe; here again we plead for the same necessary latitude in matters of *faith*, as we have before done in *morals* †. Indeed, our author is, in this respect, and very justly, a latitudinarian too: for though he hath reduced the Christian's creed, as before observed, to a very small compass, he hath, by so doing, opened a wide field for scepticism.

And

* Witness the very unflattering treatment, which more than one lordly production have met with in the London Review.

† We call it a *necessary* latitude; because, to whatever purity of faith or morals *hypocrisy* may pretend, men always deceive themselves or others, when they affect to have a command, over their *reason* and *passions*, which they can derive from no resource either of Nature or Grace; the only springs of human reflection and action.

And yet so far are the dictates of genuine Christianity, even in our opinion, consonant with reason, that, as it requires nothing which is *impracticable* to be performed, so it requires nothing, which is *impossible* to be believed.

‘ But how shall such a short-sighted Being as man know what is, ‘ or what is not impossible ?’—True ; he may be conscious of what is *impracticable*, as that regards himself, but he cannot prescribe impossibilities to God ; of whose omnipotence he is no judge. To infinite power every thing is possible, except, indeed, inconsistency or self-contradiction. Every proposition, therefore, respecting the deity, that doth not involve a contradiction in *terms*, however improbable or *apparently* impossible, may yet be really possible, and therefore believed on proper evidence, powerful persuasion, or the influence of divine grace : whereas no kind or degree of evidence, no power of persuasion, no influence human or divine can possibly make any man believe a *contradiction* in *terms*.

‘ This is one of those *impracticabilities* which respects himself. Of the *incompatibility* of *facts* he may not be a competent judge ; but of the *incongruity* of his own *ideas*, he cannot but be sensible. To a direct contradiction-in-*terms*, therefore, he cannot give his unfeigned assent, though to the most egregious falsehood or palpable contrariety-in-*fact*, he may.

‘ This distinction between a *contrariety-in-fact* and a *contradiction-in-terms*, we conceive, has not sufficiently been attended to. The one is popular and physical ; consisting of natural inconsistencies and moral improbabilities ; the other philosophical and logical, consisting of artificial inconsistencies and verbal incongruities. Hence, however incompetent human reason may be, to determine of possibilities in nature and probabilities in providence, it is competent to judge of the agreement and disagreement of its own ideas. Words, therefore, being the artificial signs of our ideas, a *contradiction-in-terms* becomes obviously and certainly discoverable, whilst a *contrariety-in-facts* is not.

‘ The greatest falsehoods in fact, hence frequently pass for incontestible and demonstrable truths, on those who would immediately detect a direct contradiction in terms.—To illustrate this distinction by a familiar elucidation. A man as totally ignorant of the Copernican system as even the learned formerly were, might be told that the sun is much bigger than the earth and does not move round it every twenty-four hours, as it appears to do ; the earth only moving imperceptibly round its own axis and carrying round with it every thing adhering to its surface with great rapidity.

‘ An astronomer, we say, might tell an ignorant man this, who might either believe it, confiding in the astronomer’s veracity, although it seemed contrary to the evidence of his senses ; or he might disbelieve or even deny it, confiding more in that evidence, he might say, ‘ I cannot be persuaded out of my senses ; I can see ‘ the size of the sun, and see it goes round the earth, which I also ‘ perceive stands all the while stock still. It is impossible that I and ‘ every body about me should be whisked round with such velocity

'without our perceiving it.'—If, therefore, he should believe the astronomer's assertion, however true it be in reality, he would believe, what we call, a contrariety-in-fact, viz. that things really are, as he perceives they are not. The same illustration holds good respecting the existence of soul and body, matter and spirit, &c ; of which, it is popularly supposed, we have positive proof or indubitable demonstration ; whereas we have nothing more than the imperfect evidence of our sensations and perceptions ; which are so far from directly affording us demonstration of any thing, that they are constantly and egregiously deceiving us in almost every thing.

"It will follow from the establishment of this distinction that, however justifiable men of discernment may be in their disbelief or denial of *inconsistent or self-contradictory propositions*, the very limited extent of their knowledge in the works of nature and the ways of providence, disqualifies them from taking upon them absolutely to deny improbable and even *apparently impossible* facts.

"Another distinction which here offers itself to our consideration, is *that* between believing the truth of a doctrine (or the believing that a doctrine is true) and the belief of that doctrine itself.

"For a man may very properly be said to believe the truth of a proposition (in other words, that such proposition is true) although the doctrine or declaration it contains, appears doubtful, nay, although the terms of such proposition be totally unintelligible : in which latter case he certainly cannot with any propriety be said to believe the proposition or doctrine itself.

"The learned and ingenious author of a late plea for the divinity of Christ *, lays down in form, indeed the following proposition : 'The belief of a proposition does not necessarily imply a clear idea 'of the object of which the proposition affirms any thing' So that in this case a man may be said to *believe* a proposition he does not *understand*. But to this we cannot subscribe : a *clear* idea is certainly required as well of the *subject* as the *predicate*, though not a full or *adequate* idea. The idea entertained of God by a philosopher and that attached to the same term by an ignorant clown, are widely different : the one magnificent and extensive as human science can teach or imagination conceive ; the other mean and confined as ignorance and dulness can dictate. We will yet venture to say they are both equally *clear* ; nay, we conceive the confined idea of the clown may be the clearest, as being more definite, in coming nearer the precision of our ideas of material objects. This very precision, indeed, is more destroyed by the effulgence of too much light than by the obscurity attending the want of it ; even as the face of the moon is seen clearer than that of the sun.

"No doctrine or proposition, therefore, can, in our opinion, be actually believed, unless it be clearly understood ; and yet propositions which are not clearly understood, nay, not understood at all, may comprehend a truth, or may be true ; and 'that they do so,' is a proposition that may be believed.

"A man

* Mr. Robinson. See London Review for Vol. III. page 297.

"A man may believe, as already observed, a contrariety in fact, a great falsehood, supported by competent evidence or credible affirmation; so may he, with equal propriety and on the same grounds believe the truth of a mysterious or even unintelligible proposition; or that such a proposition is true.

"But then that is not the proposition he believes; this is quite a new one, viz, 'That the said mysterious or unintelligible proposition is true,' which new proposition is neither mysterious nor unintelligible, and therefore may be believed †.

"Thus a magistrate or officer who administers affidavits *ex officio* and knows not the contents, may, on the credit and veracity of the deponent, believe the truth of his deposition, or that the contents of such deposition are true; but he cannot with any propriety be said to believe such affidavit itself or the contents of such deposition; because he knows not what those contents are and therefore can believe nothing about them."

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† It has been frivolously objected that "a mathematician, who demonstrates the truth of any proposition, does not believe it to be true; he knows it to be so." True, he does not *only* believe it to be true, he does *more*, he also *knows* it to be so; he believes not only the truth of the proposition, but the proposition itself. Knowledge includes belief, though belief does not include knowledge.

Observations preparatory to the Use of Dr. Myersbach's Medicines: in which the Efficacy of certain German Prescriptions is ascertained, by Facts and Experience. 8vo. 1s. Dilly.

Among the number of foreign quacks, to which the people of this country are successively made the dupes, few have met with greater success in a short time than Dr. Myersbach, the Water Doctor; or to use the vulgar term of his own country, the *Piss-kyker*! There is not in nature, indeed, a more unaccountable phrenzy, than the fashionable folly of people's putting their health and life in the power of Empirics, Charlatans and Quacksalvers; for such from every symptom of practice Dr. Myersbach appears to be: although we can by no means approve of the *anonymous* publication of the present pamphlet. He that would successfully combat imposture, should not wear the mask of either diffidence or deceit.—If the cases here presented to the public are real, they ought to be authenticated, either by the patients or the practitioner, who pretends to have detected so many fatal instances of the Doctor's mal-practice. Indeed the Doctor, however culpable through imposture or ignorance, has a right to expect this; and without some authentication of this kind, such attacks must tend rather to encrease than diminish his practice: so that the Observer defeats his own end, with those, to whom matter of fact carries more conviction than medical reasoning.

✂ Since the above was written, we have seen, in the *Gazeteer*, an *anonymous* letter, imputing these Observations to Dr. Lettsom; if

if that imputation be true, the cases above-hinted at are sufficiently authenticated, and the public is still farther indebted than it was before to that sensible and humane physician.—Dr. L. might think it probably beneath his character *nominally* to enter the lists with the *pifs-kyker*; but the necessity, of putting an end to so gross an imposition on persons, already distressed enough in mind under their bodily afflictions, certainly required that, either directly or indirectly, it should be exposed by persons of character, and not merely by anonymous publication.

The Frolicks of Fancy, an Epistle to a Friend. By Rowley Thomas, 4to. 1s. Richardson and Urquhart.

The fancy of Mr. Rowley Thomas, or Mr. Thomas Rowley, no matter which, must certainly have been very frolicksome, when she put it into his head, to *vault his Pegasus*, as he calls it, and to set up for a poet. For goodness' sake where did he learn that *flown* and *home*, or that *abroad* and *word* were rhimes? ---He may have read, indeed, that

One line for sense and one for rhyme
Is quite sufficient at a time;

but who told him that when two lines wanted sense they might both be allowed also to want rhyme? Really Mr. Rowley Thomas, this is carrying the joke too far. Reason without rhyme, or, even rhyme without reason, might pass; but to give us neither rhyme nor reason is rather too frolicksome a fancy to be put up with.

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Poems on various Occasions. Consisting of original Pieces and Translations. By Samuel Bentley, 8vo. 6s. Stevens.

Having taken a cursory view of the productions of Mr. Bentley's muse, we cannot conceive she had occasion to dictate a single line of any of the various *poems* in question. Indeed there is so little poetry in any of them, that we can scarcely impute them to the suggestions of a muse; but are rather disposed to think Mr. Bentley's fancy, like that of Mr. Rowley Thomas's, is apt to be occasionally frolicksome, and to set him volting upon his imaginary pegasus.---Poor Pegasus! what a miserable packhorse is he made of! Or rather what a mule they make of him, to suppose he is so easily mounted!--These pegasus-riders, like children astride a stick, put us in mind of the *Commissary* and his riding-master. They sit their wooden horses so badly they will never be able to ride a *live* horse as long as they live.

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The

The Flight of Freedom ; a Fragment. 4to. 1s. 6d. Williams.

According to this poet (for know, this writer also is a poet) Freedom has expatriated and taken her passage from England to America ; but whether she is transported for life, for fourteen or only for seven years, is not ascertained. Like most other transports, however, we imagine she will be glad to find her way back again, as soon as possible, even if she should reach her port of destination, and the Americans should receive her ; which is to be doubted, since the congress have declared their resolution to receive no more transports from England.

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The Fair Villager, a Tale ; with other miscellaneous Poems.
4to. 1s. 6. Becket.

This Tale is not unpoetically conceived or told ; the versifier, in the whole miscellany, however, hardly ever soars beyond the bounds of mediocrity.

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Omiab's Farewel. Inscribed to the Ladies of London. 4to. 1s. Kearfly.

The adventurous Omiab and Queen Oberea have given occasion for our modern *Rochesters* to display their poetical talents in various productions in the amorous stile. The present is by no means the best, neither is it the worst, although we hope it will be the last, of those licentious productions.

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The Truth of the Christian Religion ; a Poem : Founded on a very celebrated Work of Hugo Grotius. By Charles L'Oste, A. M. 8v. 5s. 3d. White.

The very celebrated work of Grotius, on which the present performance is said to be founded, was written, we are told, originally in Low-Dutch verse, and has long since been lost and forgotten.

That work lost and forgot, I would retrieve,

Or something similar in English, give :

Such is the Author's declaration, and indeed from this single distich alone may be deduced his ability to give his readers, in English something similar to the Dutch doggerel, which neither its author nor his countrymen thought worthy of preservation.

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The

The Progress of Freedom, a Poem. By J. Champion, Esq.
4to. 1s. Davies.

If 'squire Champion can fight no better in defence of Freedom than he can describe the progress of it, he is but a poor champion in its cause indeed, and may as well lay down his pen and take up his gauntlet.

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The Duenna, a Comic Opera, in Three Acts, as it is performed by his Majesty's Servants. 8vo. 1s. 6d. E. Johnson.

The popularity of the farce, played last season at Covent-Garden Theatre under this title, and the resolution of the managers not to publish it, suggested, it seems, the present scheme to pick the pockets of the public, and particularly of the purchasers of pamphlets in the country: the piece itself being a paltry parody on Mr. Sheridan's *Duenna*, worked up into a political satire; calculated, as well as its title, merely *ad captandum vulgus*,

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Clifton, a Poem, in Imitation of Spencer. 4to. 2s. Robinson,

O IMITATORES! SERVUM PECUS,

Imitated.

So vile so servile is the nature
Of the mere verbal imitator,
He copies the designer's plan
Just as a monkey apes a man.

**

The Worthiness of Wales; a Poem: a true note of the ancient Castles, famous Monuments, goodly Rivers, fair Bridges, fine Towns and courteous People, that I have seen in the noble Country of Wales, and now set forth by Thomas Church Yard. 8vo. 7s. 6d. Evans.

Whether the republisher of this piece of linsley-wolfey be a Welchman, and has been at so much expence for the honour of his country, or from what other motive so antiquated and heterogeneous a compound found its way again to the press, we know not. But, if it were not to commemorate the worthiness of Wales, it might as well, for the worth of the Poem, as it is called, have been buried in a Church-yard with the bones of its author, or been placed over his grave as a monumental sample of true Church-yard poetry.

**

A Con-

A Congratulatory Poem on the late Success of the British Arms.
4to. 1s. Baldwin.

A sarcastical sneer at the ill-success of our military operations in America. It may be remembered, however, that the like sarcasms were thrown out against the exertions of British valour at the commencement of the last war; which was afterwards carried on with such unparallelled advantage in all quarters of the world. And shall our brave soldiers and sailors be dispirited at the fortuitous rebuffs they may, for a while, meet with, in the reduction of confirmed and daring rebels?—Forbid it patriotism! Forbid it heroism!

**

Poems: Edward and Isabella; Elegy on the Death of a Child.
4to. 2s. White.

If there be merit in a writer's merely suiting his manner to his matter, the present is to be commended for making his elegy on the death of a child, as childish as his subject. His *Edward and Isabella* is also a sad tale as sadly told.

**

The Song and Story of Mrs. Draper, the Widow Lady of Bath; the Song set to Music. 4to. 1s. Williams.

And there was fiddle-feedle
And twice fiddle-feedle!

But all would not do; the lady was not taken with Crowdero's fiddle-stick, as he imagined: in revenge for which, this enraged musician has lampooned her pretty handsomely. As the story, however, is no better than the song, so is the song no better than the story; being both contemptible.

**

Abounding Grace; a Poem. 8vo. 1s. 6d. Harris.

It is well that making bad verses, though poetically criminal, is not a theological sin.—If it were, abundant as are the riches of God's grace, our pious versifier might have reason to wish it "did still more abound."

**

W---'s Feast, or Dryden Travestie; a mock Pindaric. 4to.
1s. 6d. Barker.

A parody on Dryden's Ode on Cecilia's Day, in ridicule of Mr. Wilkes and his partizans.

Euphrosine; or, Amusements on the Road of Life. By the Author of the Spiritual Quixote. 8vo. 3s. Doddsley.

A miscellaneous collection of poetical performances, ranged under their different species of sarcastic, encomiastic, paraphrastic, amorous, humorous, moral, &c.—The writer's taste for humour is not of the purest kind, nor are his talents for satire very striking; there are some pieces, however, in this miscellany that have much poetical merit.

**.

Poems on different Occasions. 12mo. 3s. Becket.

The motto, modestly furnished us by Martial, will suit so many miscellaneous collections of poetry, that it reflects no disgrace on the present, to say *sunt bona quædam, mala, mediocra*. We conceive the writer would have succeeded better, had he been less seduced by the manner of Shenstone. Rural descriptions, undoubtedly require simplicity, but simplicity, as the clown says, is the simplest thing in the world; the affectation of it degenerates into puerility.

****.

A Check to Enthusiasm: or an Answer to John Philadelphus; containing a full refutation of his Defence of the Religious Confusion, practised in some worshipping Assemblies in Wales. By Mr. Sophronikos. 8vo. 4d. Oliver.

In the worshipping assemblies, here censured, we are told, it is the custom, during divine service, for the devotees, particularly women, to make loud groans, and to bawl out *Glory to God in the Highest*, &c. leaping withal up and down, in all manner of postures: a practice, which Mr. Sophronikos tells us has crept into churches, chapels, meeting-houses, and fields. These enthusiasts it seems are called *Jumpers*, and abound chiefly in the principality of Wales, although they are to be found in the *field* assemblies of other places. The remonstrance of Sophronikos is rational and just; but, as the addressing of rational remonstrances to such absurd enthusiasts, is almost as vain as preaching to the winds, we would recommend to the magistracy of the district, to take cognizance of such indecent irregularities as that of women *jumping up and down in the fields in all manner of postures*; advising them to follow the example of our sagacious Middlesex Justices; by erecting in *terrorem* prohibitory sign-posts, like that which stands opposite the White-Conduit house in Islington-fields; on which is inscribed, “By order of the Justices, no person whatsoever is to *jump* in these fields, on pain of being prosecuted.”—Into their licensed assemblies, indeed, it might not be adviseable for the civil magistrates to intrude, even though, like the ancient *Adamites*, mentioned by St. Austin and Epiphanius, these

these religious jumpers should take it into their heads, for the glory of God, to dance naked.

**.

An earnest Exhortation to the Religious Observance of Good Friday. In a Letter to the Inhabitants of Lambeth Parish. By Beilby Porteous, D. D. Rector of the said Parish. 8vo. 6d. Rivington.

If blessed be the word in season, promising must have been the effects of this sensible and seasonable exhortation.

**.

The proper Happiness of the Ecclesiastical Life, in a public and private Sphere. A Sermon preached before the Right Rev. the Lord Bishop of Bath and Wells, at his primary Visitation at Uxbridge, July 4, 1776. By John Langborne, D. D. Rector of Blagdon, Somersetshire. 4to. 1s. Cadell.

As it is the duty of every man to be satisfied with the station in which Providence hath placed him, our preacher here takes the laudable pains to display the dignity of the clerical function, especially in this protestant country, in a light sufficiently flattering to every clergyman that enjoys a tolerable good living.

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An Inquiry into the present State of Boarding Schools for young Ladies. In which the modern Plan of Education is considered and a different one recommended. Addressed to Parents, Governors, and Tutors. By a Parent. 12mo. 1s. Whitaker.

It is an old but true saying, "It is much easier to find fault than to mend." That there are many and great defects, in the plan of our modern boarding schools for young ladies, as well as for young gentlemen, is not to be doubted: we conceive, however, that of late years it has, in most of them, been very much improved; particularly in writing and reading English, of which this parent complains. Perhaps a parent is not always the best judge whether the fault lies in the preceptor or the pupil.

**.

An Essay on Nothing, a Discourse delivered in a Society. 12mo. 1s. 6d. Murray.

The trite adage *ex nihilo nihil fit* was never more applicable than on the present occasion. It is to be hoped the society in which this inanity was delivered, had nothing to do, when they spent their time to so little purpose, in sitting nothing to hear.

H h 2

Remarks

Remarks on the late Earl of Chesterfield's Letters to his Son. By William Crawford, M. A. 12mo. 2s. Cadell.

Mr. Crawford's Remarks would have appeared to greater advantage had they been published previously to those of Mr. Hunter and some other writers on the same subject. There is, however, much good sense and many valuable reflections to be met with in his performance,

**.

The Florist: or Poetical Noddy and Drawing Book. Containing Twenty-four Copper-Plates, neatly Engraved with a descriptive moral Poem to Each. Addressed to the Misses and Masters of Great Britain. Snuff-box Size, 1s. 6d. Hooper.

A pretty play-thing for the masters and misses, to whom it is addressed, and to whom it will at least prove a more innocent toy than the snuff-box of the same size, with which grown gentlemen and ladies too often amuse themselves.

**.

A Treatise on the Nervous Sciatica, or Nervous Hip Gout. By Dominicus Cotunnus, M. D. 8vo. 3s. Wilkie.

The celebrated Van Swieten having made honourable mention of this tract in the last volume of his commentaries on Boerhaave's Aphorisms, it will be thought to need no further recommendation to the medical reader,

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Summary Observations and Facts, collected from late and authentic Accounts of Russian and other Navigators, to shew the Practicability and good Prospect of Success in Enterprises to discover a Northern Passage for Vessels by Sea, between the Atlantic and Pacific Oceans, or nearly to approach the North Pole; for which the Offers of Reward are renewed by a late Act of Parliament. 4to, 1s. Nourse.

The Collector of these Facts and Observations is of opinion, that in high Northern latitudes, and at a considerable distance from the Eastern coasts, the sea is clear of ice; and that nothing would obstruct a properly-conducted navigation in the polar regions.—He seems, however, not to have sufficiently considered, that, perhaps, no very considerable distance from the Eastern coasts obtains near the pole. In an affair of this kind, however, conjecture hath room enough to ramble, even where the latitude hath reduced the longitude East or West to little or nothing. Submitting, therefore, these observations to the test of future experience, we have only to say,

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As

An Essay towards an Interpretation of the Prophecies of Daniel. With occasional Remarks upon some of the most celebrated Commentaries on them. By Richard Amner. 8vo. 3s. Johnson.

Mr. Amner seems to have employed much time and study to make himself master of a subject, which has employed the pens and wits of some of the greatest divines of ancient and modern times. The obscurity of the subject, however, is still too great for us to determine whether he has succeeded better than Le Clerc, Newton, Prideaux, Calmet, Grotius, or any other of the learned and ingenious commentators on the same subject.

* *

The Contract. A Comedy of two Acts. As it was performed at the Theatre-Royal in the Hay-market. 8vo. 1s. Davies.

An imitation of Desbouches' *L'Amour usé*; but destitute of its wit or pleasantry. It is said to be written by the Rev. Dr. Franklin, but it is altogether unworthy his pen: not but that it is well known the Doctor has more than one pen, and his *worst*, it is probable, he thought good enough for the occasion. It is a pity that men of his order do not see the incongruity of one day expounding the sacred oracles of God in the house of wisdom, and the next putting profane jests into the mouths of mimics and buffoons in the tabernacles of folly.

* *

TO THE EDITOR OF THE LONDON REVIEW.

GENTLEMEN,

Your associate W. in his critique upon Jeremy Taylor's Demonstration of the Truth of the Christian Religion, republished by bishop Hurd, (Review for August, p. 139) says that Mr. Gibbons's Account of Seneca and Pliny's Silence on the preternatural Darkness of our Saviour's Passion renders the account which Taylor, and consequently the evangelists give us of it almost incredible. But is this a just inference? What! Gentlemen: is silence to be admitted before positive testimony? If so, there is an end of all evidence, all is darkness and confusion.

After the example of Mr. W. I shall give only one instance as a sufficient proof of my assertion. Neither Seneca nor the elder Pliny have taken the least notice of Jesus Christ, or of any of his wonderful works: the consequence of which is (upon W.'s principles) that the accounts we have of him and them from other historians are almost incredible! God forgive you Mr. W.!

Why those writers made no mention of our Saviour, I do not pretend to find out at this distance of time; although, upon the authority

thority of an apostle, I will suppose, that the providence of God was concerned therein, who made choice of the weak, base, foolish and *despised things of the world* to confound and bring to nought the wise, the noble, and the mighty; that no flesh should glory in his presence: nevertheless, if Mr. Gibbons or your associate W. will point out a sufficient reason for Seneca or Pliny's silence in the one case, I engage myself to do so in the other. I am,

Gents,

Derby.

Your constant Reader,

Sept. 12. 1776.

J. S.

* * We are happy when gentlemen of sense and candour, take upon them the trouble of pointing out any thing, they may deem reprehensible, in our Review; as, by so doing, they give us an opportunity of explaining ourselves, and perhaps of clearing up the obscurities, that may have arisen from the expeditious mode of composition, we are frequently under the necessity of adopting.—We thank the author of the above letter, of course, for his friendly communication, and particularly for his prayer to God for the forgiveness of our colleague W. We do not see the criminality, however, of the error imputed to him. Does J. S. mean to insinuate, because W. said the miracle in question was rendered, by the silence of Seneca and Pliny, *almost incredible*, that either he or Mr. Gibbons thought it the *less true*?—This were an unjust and *uncharitable* insinuation indeed; for which we should as piously ejaculate "God forgive you, Mr. J. S.!"—The credibility or incredibility of a fact does by no means affect the truth of it. In matters, indeed, of whose truth we have no other testimony than that of *moral* evidence, the positive assertion of a competent witness ought certainly to influence our belief before mere silence; that is supposing the declarative and the silent witnesses equally competent. There may be cases in which the incompetence of the declarative witness may render his testimony less valid than the mere silence of a competent one, Thus if a person of credit and capacity should professedly engage to take cognizance of all the facts of a certain kind that should happen, and, in accurately noticing every other, neglect to mention the most striking and extraordinary of all, would not his silence, in a great degree, invalidate the positive testimony of a witness of inferior credit and capacity?—Not that we mean to controvert the competence of the apostles and evangelists. There is no need of making particular application; because even to admit the unnatural darkness in question to be almost incredible, would be no impeachment of its reality.—There are many things *quite incredible*, that are nevertheless very true; and many others very credible and yet very false: so that, as there are other motives to belief besides moral evidence, a man may safely aver that, according to such evidence, a fact is almost incredible; without disbelieving, or in the least doubting, the truth of it.—It is a just and philosophical supposition of J. S. that the unaccountable silence of Seneca and Pliny should
be

be attributed to the providence of God, who made choice, in the gospel dispensation, of the *foolish* things of the world to confound the *wise*. But, for the same reason, and in the same manner, might not our colleague *W.* with propriety conclude that, in choosing the foolish things to confound the wise, he also chose the *incredible* to confound the *credible*!—The conclusion is at least equally orthodox and philosophical with the other.—As the ways of Providence, therefore, as well as those of grace, are so very mysterious; it were, perhaps, better if the advocates for the truth of the Gospel History did not lay so great a stress on the moral evidence in its favour, as if the credibility of facts were always proportionate to their reality and their truth dependant on their credibility; when, in fact, the *reality* of a thing and the *credibility* of it have often no manner of connection with each other.

K.

ANSWERS TO CORRESPONDENTS.

* * The gentleman who censures our Editor, for the occasional witticisms thrown out in the course of our Review, which are not always adapted to the subject, is thanked for his very wholesome advice; but is desired to reflect that *wit*, like the tongue, is an *unruly* weapon, and not always manageable at discretion. He recommends to us the commendable *gravity* of the *Monthly Review*: he should consider, that our plodding rivals were got a five and twenty years journey before us, when we set out on our career. If we do not proceed a little more spiritedly than they, therefore, we shall never overtake them.—To shew our readiness to oblige our correspondent, however, if he will undertake to give us the same advantage of ground, by adding proportionally to the present sale of our work, we will endeavour in future to be as wileless and dull as even the *Monthly Reviewers* themselves. Not that we can heartily repent of what is past; being disposed only to say, of wit, as Falstaff does of sack and sugar, if it be a sin, God help the wicked! * *

* * After having given repeated proofs of our readiness to admit of every candid reprehension; nay, having actually admitted some very uncandid and personal reflections; we shall think ourselves excused from making any answer to the anonymous and sometimes scurrilous, attacks, that are made on us in the news papers and magazines. Of which, we again, therefore, declare we shall in that way take no notice.—If any author thinks himself aggrieved, our Review is as open to his remonstrance as is any other periodical publication. He will in such a channel of address, also, have the advantage of justifying himself in the eye of those, before whom he may have been depreciated.

* * Had Dr. N. D. Falck, before he so illiberally attacked our Editor in the Morning Chronicle, applied to know who was the author of the article that offended him; he might have been informed that Dr. K. makes it a point not to Review the works of any writer,

writer, with whom he hath ever had the least personal acquaintance.—We have not room this month to give this captious projector the correction due to him for his insolent menace, of multiplying our grey hairs if we do not review his writings more to his satisfaction for the future; but the respect due to ourselves will probably induce us to give him a proper castigation in our next.

* * A short extract from the last long letter of our old philosophical friend of Kettering, will justify our omission of the remainder.

GENTLEMEN,

Analysing the fundamental principle of 'An Essay on the Origin, progress and establishment of National Society,' p. 481, 'Review for June, will take "such a meek man of God, as the whiggish Dr. Price," out of the hands of "that violent devil of a tory, Dr. Shebbeare."

Dr. Price, you must know, like many more philosophers, drinking too freely of Dr. Butler's analogy, swallowed the 'living agent' for the *conscious principle*. This weakened his constitution, which the d—l of a doctor espying—for God gives faculties, and the devil often applies them—directs his "drafftic purge" against *physical liberty* to destroy *moral, religious, and civil*. To effect it—He takes the meek man of God, to the top of a mountain—as Satan set Christ on the top of a pinnacle—saying—Cast thyself down—*volition of mind* will keep *body* from falling, if thy doctrine is true—but if they gravitate together, like a hog or doctor Shebbeare, we are all brutes alike, and the greater will eat up the less.

Such is the doctrine of doctor Shebbeare.

* * The pieces sent us last month from Aulcester, may be found in one of the magazines for the same month. We are by no means obliged to our correspondent, therefore, for his attempt to impose on us; although he may in this instance, see that old birds are not to be caught with chaff. We are obliged to him, nevertheless, for his corrections of some slips of the pen and the press, which, in the hurry of transcript and composition, escaped us.—He mistakes, however, in thinking the use of *took* for *taken* as *bad English*, as that of *saw* for *seen*, as well as in some other points. Not even the authority of Dr. Lowth, also, will now justify the changing of the passive participle for the active, in the case of *mistaking* for *mistaken*, however ungrammatical it may be thought. *Mos est penes norma loquendi*.

* * The *Sham Convert*; or Soame Jenyns detected, is too severe and sarcastical to be admitted on the grounds of mere semblance and suspicion. The Reviewers are deemed presumptuous enough in pretending to correct the mistakes of the *head*; they would be deemed justly so, were they to affect to judge of the sincerity of the *heart*.

* * Mistakes wilful or casual, having been made in the delivery of the *London Reviews*, the general title will, for the future, be printed on the edge of the blue covers, to prevent their repetition.

* * Our correspondents are again requested to address their letters for the Editor only to the printer.